

*R. Sturgeson*

GREGORII  
OPUSCULA:

OR,  
NOTES & OBSERVATIONS  
UPON  
Some Passages of SCRIPTURE,  
With other Learned Tracts.

WRITTEN BY

JOHN GREGORY, M. A. and  
late Chaplaine of Ch: Ch: in OXON.



L O N D O N,  
Printed for R. ROYSTON, at the  
Angel in Ivie-lane. 1639.

*Ch. Novot 92*

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NOTES  
AND  
OBSERVATIONS  
VPON SOME PASSAGES  
OF  
SCRIPTVRE.

By I. G. Master of Arts of  
Christ-Church OXON.



R. Hillel said,

אִם אֵין אֲנִי לִי מִי לִי וּכְשָׁאֲנִי לַעֲמִי מִה אֲנִי וְאִם לֹא עֵכָשִׁי  
אִמְתִּי.

*Si non ego mihi, quis mihi? Et cum ego mihi met ipsi, quid  
ego? & si non modo, quando?*

OXFORD,  
Printed by H. Hall Printer to the Vniversitie,  
for Ed. Forrest Junior. 1646.

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TO THE  
RIGHT REVEREND  
FATHER IN GOD  
BRIAN, Lord Bishop of  
Sarum, and Tutour to both their  
Highnesses, The most Illustrious  
CHARLES the Prince of Wales,  
and the most noble JAMES the  
Duke of Yorke, my most  
Honoured Lord and  
Patron.

*Right Reverend Father in God,*



OUR Lordship hath often  
times call'd upon me to goe  
out and shew the people their  
Transgressions, and the House  
of Iacob their sinnes.

Next to my owne consci-  
ence I confesse my selfe bound to give your  
Lordship satisfaction.

*The Epistle Dedicatory*

To fall foule upon the degenerous and intractable nature of this people cannot answer you, for it doth not me.

I doe not say I am not eloquent, and therefore that you would send by the hand of Him whom you should send. When I am indeed able for these things, I doubt not to have Him with my mouth, because I meane to leave all my selfe out. There was never more provocations for all men to speake then now, when all the mischeife that other ages did but imagine are practised by a Law, and in the meane time the dumbe Asses are taught to forbid the madnesse of the Prophets.

The Harvest is confessedly Great, but then the Labourers are not few. And if while so many are thus excellently imployed about the rest of the Building, some one or other doe as well as he can towards the making good of the Ground worke, I thinke he may be let alone at least. The hopes of the Superstruction ly from the assurance of the Foundation. I shall give them leave to be Pillars: This I am sure is the Corner-Stone, and I need not tell you how rejected, I meane it not of all; but of the Common Builders.

## The Epistle Dedicatory.

If the Church be an *Arke* he that hath never so little to doe with the *Compass*, though he sit still in his place, yet does as much or more then all the other *necessary Noise* in the Ship. The Comparison is quit of arrogance, for it holdeth in the *designe*, it is not meant of the *performance*.

The course *I* have runne here is *Labour* too, and in the same *Vineyard*. And *I* trust my selfe for this, that my accounts will be as well pass't above, if *I* reckon upon these paines, the pretence whereof though not so popular, yet is as substantially proficient towards the maine *Ædification*.

*I* have principally endeavoured to redeeme my Reader from that slavery, by which *I* have so long sate downe my selfe, in not printing (so neare as *I* could *I* have not) the same things over againe.

*I* am sure *I* have set downe nothing but what *I* beleive, if more sometimes then *I* well understood, *I* have company enough, and the acknowledgement of an error is more ease to me, then the committing of it was.

Why *I* should make these Addresses to your

A 3

Lordship

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*The Epistle Dedicatory.*

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Lordship there is all the reason in the world; what have *I* but what *I* have received from you? and that which is, would be Nothing of it selfe. Rayes of incidency contract no warmth upon the Earth, unlesse reflected backe upon their originall Sun.

My Lord, As once the Sonnies of the Prophets said unto the Man of God, *Behold now the place where we dwell is too streight for us. We are humbly expecting the last course of that Iudgement which began at the House of God. What shall be done to the dry Tree, or where the sinner will appeare, is to be left to him to whom vengeance belongeth.*

The Great Genius of this Place must now burne a while like those Subterraneous Olibian Lampes under the Earth. *We shall see it but not now, we shall behold it but not nigh.*

Have, salve, sit tibi terra Levis.

*Abite hinc pessimi fures,*

*Quid vestri vultis cum oculis Emissis.*

Your Lordships most faithfull  
Servant and Chaplaine.

JOHN GREGORY.

To

*Bernardin. Scard-*  
*onius de Præstigi-*  
*vibus Patavum.*  
*Lib. 1.*



## To the READER.



**T**H'E Mahumetans say, that the first thing that God created was a Pen: Indeed the whole Creation is but a Transcript. And God when he made the world did but write it out of that Copy which he had of it in his divine understanding from all Eternity. The Lesser worlds or men are but the Transcripts of the Greater, as

*Chronicon. de vita  
Mahumet. & Suc-  
cessor.  
Ben Sidi Aali da  
Dogmat. Musle  
manner. & vid.  
Maronis. De Mo-  
rib. Oriental. C. 24.*

Children and Bookes the Copies of themselves.

But of other Bookes the Wise man hath pronounced upon them their doome already, that in making them there is no end, and that the reading of them (especially many of them) is a wearinesse unto the flesh.

But if you will heare the end of all, there is one Booke more besides the great Volume of the World, written out of God himselfe, such a one as may indefatigably be meditated in day and night. This indeed is the onely Text we have, all other Bookes, and arts, and men, and the world it selfe are but Notes upon this.

So unworthy are they to unloose the Scales of this Booke, or to looke thereon who recessfully and impertinently pretend to a Spirit of Interpretation. Ephraims that feed upon the winds.

This is indeed a Spirit that bloweth where it listeth, and no man can tell whence it cometh, nor whither it will goe. I would have you tell me by this spirit of what kinde the Dyall of A-bas was, or how the Sunne could goe ten degrees backwards,

For

## To the Reader.

Ps. Notius.

For the *kinde* I'me sure 'twas like none of ours now in use, and if the *Retrocession* could be meant of the *shadow* (and some men looke no farther) the same thing may be made to fall out every day upon an ordinary Dyall, and (notwithstanding what a good *Mathematician* hath said to the contrary) in a *Site and Position* of *Spheare* without the *Tropicks*.

Therefore the going backe is to be meant of the Sun it selfe.

Tell me by the same *Spirit* how *darkenesse* could be upon the *Face of the whole Earth* at the *Passion* of our *Saviour*, and no *Astronomer* of the East, nor any man of all that *Hemisphære* (excepting thole of *Hierusalem*) perceive it?

Make it good if you can out of the mouth but of two witnesses (whats *Phlegon* and *Apollonius*?) or if the first be one, the *Notice* is so single, that it will not serve to celebrate, but bring the *Wonder* into doubt. The Sun was not totally *Eclipsed* as to all the *World*. One *Hemisphære* of his body shined still. And the *Face of the whole Earth* is to be meant of the *Land of Judea*, as 'tis elsewhere.

By the same *Spirit* I would know why the *Greeke* and *Hebrew* Scripture should differ so vastly in Account, and how the *Cainan* dwine I got into *Saint Luke's Gospell* intolerably (For *Scaliger* hath said more) against all originall trutt.

But I may possibly tell you the manner of that hereafter, and that the *Jewes* did not cut off (as the *Arabicke Catena* would have it) but the *Hellenists* or *Gracists* (so it ought to be read, not *Grecians*, *Act* 6. 1.) added what is supernumerary to these *Epilogismes*. And *Cainan* came in too, at this backe doore, as I thinke I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the *Hellenisticall Chiliaists*.

But if by this or any other *Spirit* whatsoever (that of God onely excepted) you can declare what was *Melchizedek's Generation*; I shall thinke you try'd here too much.

\* Hugh Bronghton.

To say he was *Semi* the Great, as\* one especially, in a bundle of businesse hath taken so much paines to doe, is not little enough to despise, and too much to answer too. I reckon it at the same rate as I doe their opinion who accounted him for the



## To the Reader.

the Holy Ghost, which I had not mention'd but to take my selfe the easilier off from that wonder which is justly to be conceived upon that grave and late learned Man, who could not be content with any other recourse of this Heresy, but to mistake him (and with a great deale of Judgement too) for Christ himselfe.

*Convent de Ro  
pub. Heb.*

I cannot promise you 'tis all truth, but I can tell you some newes as concerning this *Great Man*. In the Arabicke *Cate-na*: to these words of the Text, *Gen. 10. 25. The name of one was Phaleg*. This Note is set in the Margin. *והיה זה אבן מלשיצחק אבן ארקאלים* i. e. *And this (that is, Phaleg) was the Father of Heraclim, the Father of Melchizedek*, See Epiphanius. *Car. Arab. Cap. 31. fol. 67. a.*

But in the Chapter going before his Generation is declared in a set and solemne Pedigree. *מלשיצחק זה אבן ארקאלים* That is, *Melchizedek was the Son of Heraclim, the Sonne of Phaleg, the Sonne of Eber. And his Mothers name was אבן נחמך בנת גומר אבן נחמך* *Salathiel the Daughter of Gomer, the Sonne of Japhet, the Sonne of Noah. פונכח ארקאלים אבן עמר* *And Heraclim the Sonne of Eber married his wife Salathiel, and she was with Child, and brought forth a Sonne, and called his name Melchizedek, that is, the King of Righteousnesse, called also the King of Peace.*

Then after this, the Genealogy is set downe at length. *Melchisedeck sonne of Heraclim, which was the sonne of Phaleg, which was the sonne of Eber, which was the sonne of Arphaxas &c.* till you come to *אדם עליה אלוהים* which was the sonne of Adam, Peace be upon him. *Caten: Arab: c: 30. fol: 66, a.*

*Sahid Aben Batricke* directly saith that *Melchisedeck* was *אבן פאלג* the son of *Phaleg*. And so he interpreteth (and does it well too) the *γενεαλογίαν* in Saint Paul, *Heb: 7.3.* not without Descent or Pedegree, as we. He is not therefore said (saith he) to be without Father or Mother, as if he had

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none, or, no knowne ones, but כִּי לֹא יָדָעָנוּ לֵה אָבִי וְלֵה אִמִּי Because he hath no Father or Mother put downe among the rest of the Genealogies. And so the printed Arabick translateth the place, as the Syriacke also, &c.

Do you know now of what spirit you are?

*Alcoran. Arab.* The Turke writes upon the outside of his *Alcoran* לֵה אִמִּי וְלֵה אָבִי Let no man touch this booke but he that is pure. I would no man would meddle with ours (*Alcoran* signifieth but the Scripture, you need not be afraid of the word) but such as indeed are what other men doe but thinke themselves.

If I have not an

opportunity to

tell you hence-

forth what the

meaning of this

Crispian Bishop

was you may see

(if you have a

mindeto it) The

Professionall of Sa-

turn upon Saint

Innocent day, and

Molanus de Cano-

nibus Lib: 2. c. 43.

which is De Epi-

scopis (quorum) in

die Innocentium

Blasphemia.

If I should meet a Prophet or the son of a Prophet with any pretence to this spirit about him, he would looke to me like the little Childe in Salisbury Church that lies buried in a Bishopps Robes. Indeed I beleeeve God ordained more strength out of the mouth of these Episcopall Babes and because of his Enemies too. *Psal. 8. 2.* then from these other Infants of dayes and Children of a 100 yeares old. *Esay 65. 20.*

I was asked once by an able and understanding man whether the *Alcoran* as it is of it selfe, had so much in it as to worke any thing upon a Rationall Beliefe. I said yes. Thus much only I required that the beleever should be brought up first under the engagement of that booke, That which is every where called Religion hath more of Interest and the strong Impressions of Education, then perhaps we consider of. Otherwise for the Booke it selfe it is taken for the greater part out of our Scripture, and would not heare altogether so ill, if it were looked upon in its owne Text, or through a good Translation.

But (not as to gaine any thing by this) the *Alcoran* is scarcely Translated yet. The best disguise of it is, That in *Arragonis* by *Joannes Andreas* the Moore, but the Entire Copy of it is not easily met with.

Our Scripture to the eternall glory of it, is rendred allmost into the whole Confusion. Strangers at Rome, Parthians, Medes and Elamites, Cretes and Arabians, may all reade the Wonderfull Workes of God in their owne tongue in which they were borne.

Thi

## To the Reader.

This Book: of ours (or a good part of it) may be read in *Samaritan, Greeke, and the vulgar Greeke too.* In *Chaldee, Syriacke, Arabick.* The *Hierusalem Tongue*, In the *Persian, Armenian, Ethiopian, Coptick* or *Egyptian, Gothick, Russian, Saxon, &c.* to say nothing of the more commonly knowne, *Italian, Spanish, French, Dutch, &c.*

And though we meet not yet with any *price of Scripture* translated into the *China Tongue*, yet there is extant even in that a very full *Tradition* of our *Gospel*, as it was found written upon a *Stone*, wrought in the forme of a long square, and dugge out of the ground at the building of a wall; in *Sanxuen*, in the year 1625.

The *Title* of the *Stone* is written upon with 9 Characters in the *Chinow*, expressing as followeth. *Lapis in laudem & memoriam eternam Legis Lucis & veritatis portata de Iudaea, & in China promulgata, erectus.* *Prodrom. c. 1.*

“The *Stone* saith, that our *Saviour* ascended up into Heaven about Noone, & relinquent *septem viginti tomos doctrinae ad portam magna, conversionis mundi aperiendam.*

“And left behind him 27 Bookes of Doctrine (so many there are in the *New Testament*) to set open a Gate for the great Conversion of the world.

*Baptismum instituit ex aqua & spiritu ad abluenda peccata, &c. Excitat omnes voce Charitatis reverentiam exhibere iubens versus Orientem, ut pergant in via vite gloriosa.* “He instituted Baptisme by water and the spirit to wash away sins, “He stirr’d all men up in the voice of Charity, and gave command that they should worship towards the East, that they might goe forward in the way of a glorious life.

If the *Stone* say true you have reason to take it so much the better, which you will finde hereafter said of this *Leading Ceremony.*

But whether you doe or doe not, I shall make bold to tell you here that this was the reason why our *Saviour* so often made use of the *Mount Olivet* (which was upon the East side of *Hierusalem*) for his *Private Devotions.*

## To the Reader.

And because I am false upon this, I will here satisfy something which hath beene objected unto me as concerning this *Adoration towards the East*, how it can be made good upon all positions of the *Sphere*. Suppose *Hierusalem* to be the *Center*, and the *Aequinoctiall East* of that to be the *East* of the whole world, because it answers to the Place of our Saviours especiall presence in the *Heaven of Heavens*.

It is required that I tell which way they shall worship who live a *quadrant* of the *Equator* or more *East* from the *Horizon* of the *Holy City*. The answer is ready.

They are to worship towards the *West*, in respect of the rising of the *Sun*, which is not the thing regarded in this matter, for I am not engaged to account for the word, but as to this *Northerne Hemisphere*, the *Center* whereof *Hierusalem* is to be and the *Aequinoctiall East* of that the *Center* of all *Adoration* and *devotion* from all degrees of the whole *Circle*, be it where it will.

† An Hieroglyphicall Table given to the Publique Library with an Arabick Mappe, and many other Monuments of Ancient and un-usuall Learning, by that great example of excellency and Fidelity, the Most Reverend Father with God, William Laud Arch-Bishop of Canterbury, and the ever to be honoured and remembered Chancellor of this University.

For the *Stone* I mention'd the *Originall* could not so well be brought off from the *Place*. But *Alike* to that they can shew you still at *Rome*, in *Bibliotheca Domus professorum*.

There is a short and admirable *Tradition* of the whole *Creation* in Hieroglyphicall Scripture, where you may see the great world written all out into a lesser print then that of a *Man*. In the lower Limbe and second Scheme of the *Tabula* † *Laudina Hieroglyphica* (it is the same with that which the *Cardinall Bombus* had) there is set downe the *Figure* of the *Scarabeus* or *Beetle* for the *Trunke*, but with the *Head* and *Face* of a *Man*, and holding a little *Table* with this *Copticke Inscription*, *Θωλο* About the *Necke* a Number of Concentricke *Circles* to expresse the *Orbes* and motion of the *Heavens*, upon the top of the *Head* a *Face* of the increasing *Moone* to shew her *Monethly Revolution*; within that a *Crosse* marke for the *four Elements*, neare to all this above a *winged Globe*, and wreathed about with *two Serpents*.

Vid. Athanas. Kirck. reconstitutioe vniuersitatis in Prod. Copt. cap. ult.

The meaning of this last is told you by *Barachias Albenephi* in his Booke of the *Ancient Egyptian learning*, and in that part thereof, where he discourseth, פ' מ'נ'ל' פ' מ'נ'ל' of *Pharaohs*

## To the Reader.

*waahs Obeliskes.* He saith, חַוְוִי מִחֻק מִנִּיחַת חַוְוִי נִפְסָה וְדִרָה אֶלְעֵמָה i. e. *The winged Spheare wreathed about with Serpents is the Hieroglyphicke of the soule and spir it of the world.* The Humane face is meant of the Sun and his courtes.

For the *Holy Beetle* (which an old *Egyptian* durst not tread upon) *Horus Apollo* saith it signifyeth for the Figure of the world, and he giveth this reason and secret for it.

The *Beetle*, saith he, when it hath a minde to bring forth, βεδς ἀφ' ἐσθια λαβων σφαίροειδῶς ὡς σφαῖρον τῷ κοσμῷ ῥήμα ὁ ἐν τῶν ὁμοίων κυρτῶν κυλίσας ἀπὸ ἀναπλῆς εἰς ἑστῶν αὐτῆς ὡς ἀναπλῆς ἐλίσσει. *Taketh the Excrement of an Oxe, which having wrought into small pellets round as the world, it turneth them about from East to West, it selfe in the meane time (as to call up Great Nature to these Travailes) turning towards the East.*

The *Egyptian* word *φύλαξ* held out in the Table is the same with the Greeke *φύλαξ*, to shew that the whole frame hangs together by a true *magneticke Love*, that invisable harmony and binded discord of the Parts.

¶ I cannot thinke that time sufficiently well employed which hath beene spent upon the Integrity and distinction of Scripture into Canonickall and Apochryphall.

There's no *Apochrypha* in the *Alcoran*. It is told you in the *Synodicon* set forth by *Pappus*, that the Councell of *Nice* made a miraculous Monnd betwixt those two. Ἐν γὰρ τῷ οἴκῳ τῷ θιῷ, καὶ τῷ ὡς τῷ θιῷ ἡραπεῖν αὐτὰς παρετέμεν, προσήγατο ὡς εὐρεθῆναι τὰς θεοποδῆς ἐπάνω, τὸν κύριον ἑξαμπαμένην, καὶ τὰς κισθίλους ὁ καὶ γέγονεν, ἀνακτάτω. *They set all the Bookes in a Church a lisse below the Holy Table, and prayed God that those of the company which were done by his inspiration might be found above, but the spurious part underneath; and God did so.* Doe you believe this?

Pappi Συνόδι-  
κον. Syno. 34.

The Canon of Scripture subjoined to the Councell of *Laodicea* is much depended upon for this matter of distinction.

And yet this very Canon it selfe is not extant in some very ancient Manuscripts. It is wanting in one Greeke *Συνόδικον*

## To the Reader.

*Synod. Ar.*

*gr. Ms. in Arch.*

*Baroc. cod. comit.*

*Arab. Bifon. Arch.*

*Reun. Bibl. Bod.*

here, and moreover then so it is not to be found in *Joseph the Egyptian's Arabicke Code.*

And there is no man of sence but must thinke, that this was a thing more likely to be put in into some Copies, then left out of any.

The *Hebrew Canon* indeed is a good sure ground. And yet you must not thinke that all, no nor any of the *Apocryphall Bookes*, were first written in the *Greeke*.

The *Hebrew Edition* by the *Jewes at Constantinople* is the undoubted Text of *Tobit* (*Saint Hierome* saith as much for *Indeth*) *Libellus vere aureus*, as *Munster* said truly of it.

For that of the *Sonne of Syrach* it is confessed in the *Preface*, where I must tell you by the way that this Booke of *Syracides* was heretofore accounted among the *Hagiographa*.

*Talmud in Baba  
Kama, Cap. 8. fol.  
92.b.*

I know not what else to make of that in *Baba Kama*, where the *Talmudists* quote this Proverb out of the *Cetubim* (which is the same with *Hagiographa*) *כל עוף כעוף* &c. Every Bird forgeth it selfe with one of the same kind, (Birds of a Feather, &c.) and so every man to his like.

The *Tosephoth* say to this that *נחש* &c. perhaps it is in the Booke of *Ben Syra* (was *Ben Syra* reckoned for *Canonicall* too?) but sure enough there's no such saying in that Booke. In the Booke of *Syracides* you meet indeed with it, *C. 13. v. 30.* *Πῦρ ζῶον ἀγαπᾷ τὸ ὁμοιον αὐτῷ, καὶ πᾶς ἀνθρώπος τὸν παρόιον αὐτοῦ.*

For the *Wisedome of Salomon*, a Booke worthy enough of that name, and comparing with any that was ever writ by the hand of Man. That this Booke was written in *Chaldee* is certaine, for *R. Moses Ben Nachman* quoteth it so out of *Chap. 7. v. 5. &c. & v. 17. &c.* in the *Preface* to his *Comment* upon the *Pentateuch*.

One of the *Bookes* of the *Maccabees* are known to be in *Hebrew*, and the worst of all the company (and excepted against by *Bellarmino* himselfe) though appointed to be read in our Churches) that is the fourth of *Esdras* will be clearly

of

## To the Reader.

of another credit and Reputation to you, if you reade it in the Arabicke. *M. Arab. Arch. Bibl. Bod.*

The story of the Woman taken in Adultery hath met with very much adversity. Saint *Hierome* noteth it wanting in severall Copies of his time. The Paraphrast *Nonnus* had nothing to say to it. Nor is it noted upon by *Theophylact*, &c. The *Armenian Church* (as one of their Preists informed me) allow it not a place in the Body of the Gospell, but reject it to the latter end as a suspected peice. The *Syriacke Paraphrast* leaveth it out (that is, the Printed Paraphrast) But in some of the Manuscripts it is found to be, though not received as the rest of Scripture, but written upon with this Asterisme. ל  
ל *That it is not of the Text.*

But the Arabicke hath it, and in the Greeke Manuscripts it wanteth but in one of seaventeene, *sed ita* (saith *Beza*) *ut mira sit sectionis varietas*, enough to make me (he saith to too) *ut de totius istius narrationis fide dubitem*.

But *Eusebius* noted long ago, that the setter forth of this History was the ancient *Papias*. *Eccles. lxx. ub. 2.*  
*fol. 52. b.*  
*ὁν τὸ πρῶτον ἑβραϊστὶ ἀναγγέλλουσιν*. And that it was to be had in the Gospell, *Secundum Hebraeos*.

*Et suspicari merito quis possit* (saith *Druſius*) *ex Evangelio illo ad nostra exemplaria dimanasse*, though I shall conclude from hence (but as he doth) with a *Nihil affirmo*.

To say nothing here of *Salomons* Psalter lately put forth by *de la Cerda*, our account of *Dauids* Psalmes is 150. but the Arabicke and some other Translations set downe one more. *Iosephus Hypomnesticus* saith that *David* made *Ύμνους αὐτῶν*, *Ioseph. Christianus*  
*græc. Mss.*  
*an infinite number of Psalmes*.

*Athanasius* saith he made 3000. and reckoneth this to be one, *Athanas. in Synop.*  
*αὐτῶν τῶν ἱουδαίων ὁ γὰρ, &c.*

In the Greeke Psalters it is no rare thing to meet with it in the Manuscripts. 'Tis extant in more then one or three in our publique Library.

One hath it in *Magdalen Colledge*, another in *Trinity Colledge*, and a third in *Corpus Christi Colledge*, given them by *Claimund* their first President.

In



## To the Reader.

In the late printed Copies you are not to looke for it, but in the older ones you will finde it, in that of *Aldus* especially. And *Iustin Decaduns* who wrote the Epistle to the Reader tels you, that having gotten so excellent an Assistant (as *Aldus* indeed was) they were resolved to begin to the world (printing was not very ancient then) with ἡ δεινότερη βιβλος ἡ δεινότερη βιβλος. *The Booke of Psalmes inspired by God.* And yet they reckon this *supernumerary* for one of the company.

You may take it perhaps as forbidden by the *Laodicean Canon* among the Idioticall Psalmes. But the Arabicke *Scholia* to that Canon will minde you of another matter.

*Joseph. Egypt. Cod.  
Concil. Arab. Mss.  
Arch. Rean. Bibl.  
Bod.*

לֹא תִנּוּ אֶן יָקִי פִי אֶלְכִּינֶסֶה מִזְמֹר גִּיר מִזְמִיר  
רִאשִׁית אֲלֹנִי לְאַנְהוּ וְעַל אֵלֵי אֲלֻגְמֵאֶת אֶלְמִקְרֶסֶה  
אֶן קִימָא מִן אֶלְאַרְאֶס עֲמִלָּא אֵינָא מִזְמִיר אַחֲרִי  
גִיר מִזְמִיר רִאשִׁית אֲלֹנִי וִיקְרִינָהּ רִעֻמָּא אֲנָהּ  
נָאֵם מִתְקִין מִתְלֵ רִאשִׁית אֲלֹנִי וְאַנְהוּ תִנְכּוּזָא מִתְלֵ  
וְאַחֲתָנוּזָא פִי הִדָּא בְּכִתְאֵב אֶלְאַכְרֻכְסִים לְמָא קָאֵל  
עַן אֵינִי אֲלֹנִי תִנְכּוּזָא בְּנִיבָם וְכִנְאֲתָכֶם וִירוּן  
אֲשִׁי־אַחֲכֶם אַחֲלָאֵמָא. וְכִאֲנוּזָא יִקְבִּילָא תִלָּךְ אֶלְמוּזָאִיר  
אֶלְמַעְמֹלָה. פִּמְנַעַת אֲלֻגְמֵאֶת.

*i.e. No man shall read in the Church any other Psalmes then those of David, for it had beene related to the Holy Synod that certaine men among the Heretickes had made to themselves other Psalmes over and above those which were made by the Prophet David, & that they read the in the Church, saying for themselves boastingly that they were good and honest men as well as David the Prophet, and that they were able to prophecy as well as He. And they alleadged for themselves out of the Booke of the Acts that of the Prophet Joel. Your Sonnes and your Daughters shall prophecy, and your old men shall see Visions, &c. And there were that received these new made Psalmes, but the Councell here forbids them.*

But I can tell you something which will not make very much towards the Repute of this Psalme.

In



## To the Reader.

In the *Maronites Edition* you find the Number in the head of it, and which is worse then that, it is there said that *David* fell'd the *Gyant* with three Stones which he flung out in the strength of the Lord.

You will not easily meet with either of these things in the Manuscripts: Here are severall to be seen, and one I have of my owne, but all without mentioning the Number, or this Particular.

The *Revelation* of Saint *Iohn*, you know what *Erasmus* himselfe hath said of, and how little *Beza* hath said to that.

What if it be wanting in some of the Syriacke Copies? 'tis extant in others. 'Tis wanting in a Manuscript Arabicke Translation in *Queenes Colledge*. The Printed Arabicke hath it, so the *Copticke, Armenian, &c.*

What if the *Loadisaan Canon* acknowledge it not? It is more to be mervail'd at that it should be found in the Apostolicall. In the Greeke I doe not say, but in the Arabicke Translation it is thus mention'd. אִלְתַּחֲרֵיהֶּם גַּלְיָאן יוֹחָנָן אֶלְמַסְטִי אֶלְתַּחֲרֵיהֶּם אֶלְתַּחֲרֵיהֶּם The sixth is the Revelation of Saint *Iohn*, called *Apocalipsis*.

Judicious *Calvin* being once askt his opinion concerning the *Apocalypse* made answer, *Se penitus ignorare quid velit tam obscurus scriptor; qui qualisq. fuerit nondum constat inter eruditos.* "That for his part he was altogether ignorant what that obscure Author would have, and that no body yet knew who or what he was.

For the first part of the Answer it will passe well enough, *Cajetan* said right, *Exponat qui potest.*

The later words (if they were his) doe not become the *Writer* of the *Revelation*, or the man that spake them.

*Kirstenius* in his Notes upon the Lives of the foure Evangelists written in Arabicke, letteth fall this Observation.

*Observandum quod, est hunc Authorem ut verbo quidem uno mentionem facere Αποκαλυψας D. Ioannis, quam quidam hunc Evangelistam in Pathmo scripsisse asserunt, qua autoritate ipsi vident, atq. ideo semper iste liber inter Apochrypha reputatus est.*

*Badin. method. Hist. c. 7. sub initium cap.*

## To the Reader.

eff. "You are to note here too (saith he) that this Author  
"maketh not any mention at all of Saint *Johns Apocalyps*, no  
"not in one word, and therefore they would doe well to con-  
"sider what they doe, who affirme that this Evangelist wrote  
"that Booke in *Palmos*. Indeede the Booke was ever yet ree-  
"koned among the *Apochrypha*.

And yet his great reason is, because this Arabicke Author  
maketh no mention of the Booke. But you will finde  
the Learned man (it might easily be) very much mista-  
ken.

His order is not to make a full and answering translation of  
the *Arabicke*, but to turne the principall and best understood  
sence of it (as to him) and so to set downe the Text.

He takes the same course in this matter. *Iam itaq; verba A-  
rabica ad locos hos tres pertinentia adscribere tempestivum est.  
Quorum periodum ultimam doctioribus huius lingua relinquo  
mus.* I shall lay no claime to the *Doctioribus*, but I doubt not  
to reade the words right, and then the place will easily be un-  
derstood.

The Period which he will not undertake upon, is this.  
אבוגלמסיס עלי פניר *Abogal-*  
*masis* indeed signifyeth nothing, it should be read, אבוגלמסיס  
*Abogalmasis* (there's but one letter mistaken) and then the  
English of it will be, And *it is said that John delivered the A-*  
*pocalypse to Phengir.*

This *Phengir* was a Disciple of his, as the same Arabicke  
Author saith before.

The leaving of this Booke out of some Copies is just no-  
thing against it; you may say as much (and as justly too) of  
the Canonick Epistles, and there is the same reason for all.

These were more lately written and therefore not so long  
received into the *Canon* as the rest.

I thinke every man ought to have a very reverend and singu-  
lar opinion of that Epistle of *Clement Romanus* to the *Corin-*  
*thians*, and yet I doe not thinke that either this or the rest of  
that Booke was of *Tecle's* owne hand-writing no more then  
I beleave that *John Fox* translated the *Saxon* Gospels into En-  
glish.

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lish. I have seene the third Epistle of Saint *Paul* to the *Corinthians* in the *Armenian* Tongue, beginning *Paul a Servant of Iesus Christ, &c.* And an Epistle of the *Corinthians* to Saint *Paul* in the same Tongue, beginning, *Steven, &c. to our Brother Paul, greeting.* *Kirstenius* saith that there be many Epistles of Saint *Paul* in Arabicke, which we know not of yet.

Lib. Ms. Armeni-  
ce cum versione  
Ital. apud ingenio-  
sissimum virum Gil-  
bertum North.

The *Armenian* Preist I mentioned before told me they had more Bookes of *Moses* then we.

But now to discharge my selfe of all this that hath beene said, and to give up a sincere and sober account of the thing.

An indifferent man of any Nation under heaven could not deny but that *this Booke* throughout, discovereth an incomprehensible secret power and excellency; enabled to make any man whatsoever, *Wise to Salvation.* And that Canon of it which is undoubtedly received on all hands, is sufficiently *entire.*

And for detracting any the least jot or Title from this, unless it be notoriously made knowne to be *heterogeneous* and *abhorrent* (and he that beleiveth this too must not make haste) *God shall take away his part out of the Booke of Life.* But for him that shall adde any thing *thereto*, though it were a new Epistle of Saint *Paul* (as to *Seneca* or the *Laodiceans* (and as good as any of these we have) *God shall adde unto him the Plagues that are written in this Booke.*

You must not reckon of the Scripture by the Bulke. It were the biggest Booke in the world if it were lesse then it is, and it was purposely fitted to that proportion it hath, that it might compare and comply with our Size and Magnitude.

If you would have all written that *Salomon* disputed from the Cedar in *Lebanus* to the *Hyssop* that growes upon the wall; or all that which was done and said by One that was Greater then he, and spake as never man did, *The world is selfe would not be able to containe the Bookes that should be written. Amen.* that is, *The Lord let it be so as it is.*

¶ It will not be so successfull an argument for this Book to

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urge the miraculous conſervation and Incorruption of the Text. The *Alcoran* it ſelfe hath had much better lucke.

That of the Old Teſtament how tenable ſoever it hath beene made by their encompassing and inacceſſible *Maſora*. I doe not finde it to altogether (though wonderfully enough) entire.

But for the New, there's no prophane Author whatſoever (*ceteris paribus*) that hath ſuffered ſo much at the hand of time. And what of all this! Certainly the providence was ſhewed to be greater in theſe miſcarriages (as we take them) then it could have beene in the abſolute preſervation. God ſuffered Tares to be ſowed in the Genealogies (while men ſlept) or in ſome Elementall parts, that we might not inſiſt upon thoſe *משניות שאמות* (See *Ben. Bar. Jonab's* Itinerary) *Extracta quaſtionum* as theſe things are called and kept by the Jewes themſelves. It is an invincible reaſon for the Scriptures part that other eſcapes ſhould be to purpoſely and infinitely let paſſe, and yet no ſaving or ſubſtantiall part at all ſcarce moved out of its place. To ſay the truth, Theſe varieties of Readings in a few by-places doe the ſame office to the maine Scripture, as the variations of the Compaſſe to the whole Magnet of the Earth. The Mariner knowes ſo much the better for theſe how to ſteere his Courſe.

¶ For the ſtile of this Scripture it is unſpeakably good, but not admirable in their ſence who reckon the height of it from the unuſualneſſe of the phraſe. The Majeſty of that Booke ſits upon another Throne. He that was among the Heardeſmen of *Tekoh*, did not write like him that was among the Preiſts at *Anathoth*. Reade *Ben Syra* and the Arabicke Centuries of *Proverbs*. Read the *Alcoran* it ſelfe. Though the ſaying of our Saviour, *It is eaſier, &c.* was originally, *It is eaſier for an Elephant, &c.* Yet *Mahomet* expreſſeth as our Saviour did, *They ſhall not* (ſaith he) *enter into Paradiſe,* *הם לא יוכלו פ' ע' עד* *חתי' ילן אלמל פ' ע' עד* *till a Camell goe through a Needles ey.* You will get more by that Booke to this purpoſe, if you make no worſe uſe of it then you ſhould.

Yet you muſt have a care too, for the Authors of that good  
*confuſed*

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*confused heape* have elsewhere exprest loosely enough. They say in another Surar *אין אללה וסלא כיה יצלו עלי אלנבי* That the Angels and God himselfe too say prayers for his Prophet, that is, that God prays for Mahomet. An odde saying you may thinke, and yet how much different can you make it to be from that of ours, where it is said, that the Spirit maketh Intercession for us, &c. but doe you make this use of it. It is from hence that the Mahometans expresse the memory of the Dead in God, (especially of the Prophet himselfe) by those strange words, *Peace and the Prayer of God be upon them.*

But if you would raise a Reputation upon our Scripture like your selfe, and the dimensions of a man, take it from *those which out.* I should thinke it to be very well that *Aben Rois* in his Arabicke Commentaries upon *Aristotles* Moralls translated into Latine, should call the Greatest Man of the East, *Beatus Iob*, Blessed *Job*, and to urge him for an example of Fortitude.

*Galen* in his Booke *De usu partium*, not knowing what to say to the haire of the Eye-lids, why it should so strangely stand at a stay and grow no longer, takes an occasion to undervalue *Moses* his Philosophy, and faith of God, *Neque si lapides repente velit facere hominem, efficere id poterit, &c.* (yes but he could even of these Stones too) But Old *Orpheus* sayes that the man that was borne out of the water (so *Moses* indeed is to be called in the *Egyptian*) did well, and *Dionysius Longinus* (one that knew what belonged to expression) having first of all cast a scorne upon his *Homer*, saith, *ἢ Ἰουδαίου θεομαδίτης*, that the Lawgiver of the Jewes *ἢ ὁ πρῶτος ἀνὴρ* (no ordinary man neither) was in the right, when he brought in his God, saying, *παρά τῳ πᾶσι καὶ ἐγένετο*, Let there be Light and there was Light, &c.

If you see what *Strabo*, *Tacitus*, *Justin*, *Diodorus Siculus*, *Ptolemy*, &c. have said as to this, you will be no great looser (in your Faith) by the hand.

I have thus much left to wish (and I hope I doe it well) to this Booke, that it might be read (so farre as this is possible)

† See the Translation of *Abu Masfar*, or *Albunazar*. Introduction. Lib. 5. C. 9.

## To the Reader.

in a full and fixt Translation. And upon that a Cleare and disingaged Commentary.

The way to doe this will not be to doe the Worke a great, and undertake the whole or any considerable part of the Booke by one man if he could live one Age.

How little we have gotten, and lost how much by those who have prayed to God they might live to make an end of all the Bible in Commentaries, you cannot chuse but perceive enough.

You must not thinke to looke upon this mirror of the word as you are to be seene in *Roger Bacon's Perspective*, *Ubi unus homo videbitur plures*, where one man will seeme to be more then so. No, Breake the Glasse in peices and see every one a face by himselfe.

He that shall thus begin to build may perhaps be one of those that will be able to finish.

Leo Modena. Di  
Gli Riti Hebraici.  
Lib. Part. 1.

The Jewes when they build a house are bound to leave some part of it unfinished in memory of the destruction of *Jerusalem*. The best Master Builder that shall come to this worke will be forc't to doe so too. And yet if those that have undertaken upon the whole had instead of that compleated but one small part, *This House of God and Tabernacle of good men had beene reared up ere this*.

He that goeth upon this with any *Interest* about him, Let him doe otherwise never so admirably, he does indeed but translate an *Angel of Light* into the *Devill*.

I would not render or interpret one *parcell of Scripture* to an end of my owne, though it were to please my whole Nation by it, if I might gaine the World.

These Wrestlers of the Booke are *unstable* if not *ignorant men*, and it will follow that they must needs doe it to their *owne Destruction*.

When all these things are fitly and understandingly resolv'd upon, It would be good too to bring these principall matters as neare to a *Standard* as we can, that we might have something to trust to, and settle upon.

Some say that the *Heavens* could not move unlesse the *Earth* stood

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stood still. I am sure since the Earth began to turne about, The Kingdome of Heaven hath suffered a *violence of Rest*, and doth not seeme to be so open to all Beleevers as before.

I am sorry I have so much to accuse my Nation of that ever since the times of *Hen. the 8.* they should goe about in a maze of *Reformation*, and not know yet how to get either us or themselves out.

I am not much given to the Admiration and amusements of Astrologicall matters, therefore I will not tell you (plainely) here what \* *Ptolomy, Cardan, Silen, Alchindus, Eshwbid, Roger Bacon, &c.* say of us. And yet the Sage *Guido Bonate (Zoroaster in cheife to some Almanacke men)* I cannot chuse but give you notice of.

This Gymnosophist in the 13 Chapter of his First part tells you that Christ himselfe was an Astrologer, and made use of Elections. The same Man in the third Chapter at his third Part is busy to let you know under what Figure of the Heavens you are to pare your Nails.

But that which I indeed intend to say to you is this.

In the Geographicall Resemblances I finde that *Maginus* could liken *Scotland* to nothing. But for *England* 'tis fancied by some to come very neare the fashion of a Triangle. I am sure 'tis farre enough from a Square, or that Honest man in *Aristotle* who falleth still upon his owne Legges.

The Arabicke *Nubian* Geographer likeneth us to an *Efritch*

*per nova excogitantes, qui non quiescunt & non adeo manifeste sua agunt.* Ranzovius. *Alchindus* saith that we are signified by the Woman planet, unde oratoria figuris & picturis decorari solent. What because you *Turkes* have none? Would the Religion had no more to doe with that Planet, then so.

Others put us under the Sunne (I thinke they cannot tell what to put us under very well) *Silen* saith that we are governed by the Moone, and the Scots by  $\gamma$ . If it be so, then  $\gamma$  is not so dull a Planet as *R. Bacon* tooke him for, who giveth this reason why the Jewes rested upon the Saturday.

But as to the first our *Eshwbid* quoteth an old Astrologer to say as much & with this Uode, *Angli vagi & sunt instabiles: nunc ad summum nunc ad imum delati.* Dist. 8. cap. 1. fol. 42. a.

*Ptolomy* placeth us under  $\gamma$  and  $\delta$  unde impatientes regni, &c. saith he. *Cardan* addeth that therefore we are a rebellious and unlucky Nation, *semper novis viris legibus & divini cultus fabricantes, aliquando quidem in melius*, But for the most part in deterius, in *Tetrab. C. 3. Tex. 13.*

*Ha'si Aben Ragel* saith that he found in an old Booke called *Andilareprosu* that the signe of the world is *Aries*. 'Tis the same with ours. And it were well that the fashion of the *whale* had not less' palled away then that of the *Divisor orbe Brittanico*. They did right to call us a people by our selves, for I thinke we are like to no body else.

\* *Giasar Abu Mas-sar Belehita* (commonly called *Abamasar Abalacki*) putteth our Religion under the Dominion of  $\gamma$  inde (saith *Roger Bacon*) in-trinsecutibus et profundis maximè momenti laboris propter impeditos illos  $\gamma$  motus, &c.

*Eccentron Eccentri.* It is indeed like enough to  $\gamma$  in one sense.

It is good with the good, and bad with the bad. *Faci homines accipitis natura & sem-*

(indeed



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To the Reader.

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(indeed we have digested Iron enough) But this is that silly thing which leaveth her Egges in the Earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wilde Beast may breake them. She is hardened against her young Ones as though they were not hers, her labour is in vaine without feare. And why? Because God hath depriv'd her of wisdom, neither hath he imparted to her understanding. And yet what time she listeth up her selfe on high, she scorneth the Horse and his Rider.

Indeed if ever any Nation perished for want of knowledge, we are like to be the Men.

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NOTES

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# NOTES VPON SOME PASSAGES OF SCRIPTVRE:

## CHAP. I.

*Also he bad them teach the Children of Iudah the (use of) the bow: Behold it is written in the booke of Iasher. 2 Sam. I. 18.*

*vid: Ioual. 248.*



Strange Parenthesis to all Respects, but especially that of the *bow*. Yet so the *Targum* reads it, and so the *Rabbines* constantly expound. *Rab. Salomons* glosse is. And *David* said——from henceforth seeing that the mighty in *Israel* are false, it will be necessary that the men of *Iudah* learne to exercise their armes, and to draw the bow. *Levi Ben Gerson* saith that inasmuch as *David* saw that the death of *Saul* was caused by his feare of the *Bowmen*, and that there was none in *Israel* skill'd in this kinde of Artillery, he gave order that the men of *Iudah*, (as being the principall men at Armes) should be taught the use of the Bow, &c. To the same purpose *R. David*, and others quoted in the *Celi Iasher*, fol. 264. a. et b. And yet *R. Isay* saith, that *Saul* and *Jonathan* taught the sonnes of *Iudah* the bow, because the sonnes

of *Judah* were mighty men, and fit to draw the Bow by the blessing of *Jacob*, *Gen.* 49. 8. Where it is prophecied that the hand of *Judah* shall be in the necke of his Enemies, that is, (saith *Chimbi* as some of our wisemen expound) the Bow. Therefore they take the Booke of *Isaer* to be the first of *Moses* called *Genesis*, in which the *Acts* of *Abraham*, *Isaack*, and *Jacob*, the *Ieshirim*, or upright men are recorded; but especially they take the booke to be *Beracoth Jacob*, or the *Blessings of Jacob*. Thus the Jewes.

Though we have wisemen of our owne to follow them in the Interpretation of the Bow. Yet they will appeare to be as idle in this, as in their conceipt of the booke.

Is it a thing to be thought that the men of *Judah* were now to learne the use of the Bow? 'Twas the common Tacticke practice.

The Hebraisme of Bow is like that of bread: It nameth for all other kinde of Ammunition. And where's the consequence here that because *Saul* and *Jonathan* (excellent Archers themselves, for the Bow of *Jonathan* turned not backe) fell downe before the Arrowes of the *Philistines*, that therefore the men of *Judah* should be taught the use of the Bow? But the Coherence is worse. And *David*, &c.

The Author of the Booke bringeth *David* in beginning an *epicedium* upon the death of *Saul* and *Jonathan*, and immediately breaketh him off with an impertinent command to the sonnes of *Judah*, that they should learne to handle the bow. And where is it, or why is it that this should be written in the Booke of *Isaer*?

Therefore *Mariana* very understandingly stept aside out of the common Road of Interpretation, and considered with himselfe that the Bow here might be taken for the Title of the Song, which cannot be strange to them that will compare this with the granted superscriptions upon *David's Psalmes*, as *Psal.* 69. To the cheife Musitian upon *Shoshannim*. *Psal.* 67. Upon *Neginoth*. *Psal.* 59. To the cheife Musitian *Altafshith*, &c. So here to the cheife Musitian *Kesheth*, or the Bow. For so the Text is to be read. And he bade them, that is, the cheife

cheife Musicians *Heman, Etban, & Jeduthun* to teach the ignorant people how to sing this Lamentation of *David* upon the death of *Saul* and *Jonathan*. It was entituled *Kesheth*, or the Bow, because it was occasioned by the *Philistin* Archers, 1 *Sam.* 31. 3. But especially respecting to the Bow of *Jonathan*, which returned not backe from the blood of the slaine, as the Song it selfe expresseth. And *David* could not but remember the Bow of *Jonathan* out of which that Arrow was shot beyond the Lad, 1 *Sam.* 20. 36. It was the time when that Covenant was made, and that affection expressed betwixt them which was greater then the love of women.

And 'tis said there too that *David* exceeded, v. 41. And there also *Jonathan* required that this kindnesse of the Lord should be shewed unto him longer then he lived. And thou shalt not onely whilst yet I live, &c. v. 14. 15.

The Lxx will beare out this Interpretation. The version there is, *Kai ἐπώνησεν Δαυὶδ τὸν σπῖνον τῶτον ἐπὶ Σαῦλ καὶ ἐπὶ Ἰωνᾶν* τὸν υἱὸν αὐτοῦ ὃ ἐστὶν τὸ διδάξαι τοὺς υἱοὺς Ἰσραὴλ. Ἰδὲ γάρ ποτε καὶ ἐπὶ βιβλίῳ τοῦ εὐδῶτος. [that is] And *David* lamented this Lamentation upon *Saul* and *Jonathan* his Sonne, and caused it to be taught to the Sonnes of *Judah*. Behold it is written in the Booke of the Just man: So the vulgar. *Planxit autem David Planctum huiusmodi super Saul & super Jonathan filium ejus, & praecepit ut docerent Filios Iudah planctum sicut scriptum est in libro Istorum.* And here 'tis plainer yet that *David* commanded to teach the Sonnes of *Judah* this Lamentation. 'Tis true the late Editions of this Translation have shifted in the word *Arcum* instead of *Planctum*. But in the ancient Manuscripts it is so as I have quoted it. And in the Elder printed copies 'tis *Arcum*, but in the Margin onely which afterwards crept into the Text, if I may call the Translation so.

Therefore also by these two great Authorities that which the Sonnes of *Judah* were commanded to learne was not the use of the Bow. But the Bow, as 'tis originally set downe, that is, a Song of *David* so called, or this Song of Lamentation over *Saul* and *Jonathan*. And this is that which was written in the Booke of *Isaiah*. Why this Booke was so called, or who

was the Author of it, I cannot tell you. That it was not the first of *Moses* (as the Rabbines would have it) is ridiculously plaine. *Iosephus* hath let us know thus much that it was a *Record in the Temple*, and you must not thinke it hard if it be lost to us as yet, you shall heare more of this hereafter. It is quoted twice in Scripture, here and *Iosh. 10*. And if both places be considered, 'tis to be judg'd that nothing was recorded in this Booke but Memorials of this kinde, and which is more to be noted, they were metricall too. The place in *Ioshua* put to this here maketh it cleare. There it is quoted out of the Booke of *Iasher*, that the Sun stood still in *Gibeon*, and the Moone in the valley of *Ajalon*. This Quotation is a plaine Canticle. *Chim-hi* commeth so neare to the matter as onely to make a doubt of it. But the thing is certaine, It is reckoned among the 10 Songs by the *Mechilta* an old Commentarie upon *Exodus* to the 15 Chapter. The 4 is that of *Moses* before his de cease: and the 6 is that of *Deborah* and *Barak*, and this of *Ioshua* is the fifth. I would say more of this, had not the learned *Masius* prevented me upon the place, *Iosh. 10. 12*. This is enough to shew that the Song of the Bow might, but the use of it could not be set downe in the Booke of *Iasher*. It is certaine that this command of *David* to the Children of *Judah*, is not delivered in Meeter. Indeed matter of that kinde was no fit subject for a Song. And now 'tis come to *Tyndalls* turne againe, for the *New* must be corrected by his *Old Translation*. He rendred thus, *And David sang this Song of Mourning over Saul and over Jonathas his Sonne, and bade to teach the Children of Israel the Staves thereof.*

Here I may note one thing more and I mervaile at it too, that the vulgar Edition hath one verse over and above in the Canticle of the Bow. *Considera Israel pro his qui mortui sunt, super excelsa tua vulnerati.* It seemeth to pretend as if it would translate the first verse of the Song; but that's done and better too immediately in the next, *Incliti Israel super Montes tuos interfecisti sunt. Quomodo ceciderunt fortes?* I found it so in some of the written as well as the printed Copies. And yet I thinke *Arias Montanus* did better to leave it out, then some others  
since

since to keepe it in. It is plainly void and supernumerary, and an escape not fit to be accounted upon the Sageneſſe of that tranſlation.

CHAP. II

*Why our Saviour ſaid not Jehovah Jehovah, but Eli Eli, (as Math: 27. 46. Saint Mathew) or Elôî Eiôî (as Saint Marke) in that great & 34. great caſe of Dereliſtion.*

FOR the variety of Reading, the Criticiſme need not be done over againe. According to the *Syriack* tranſlation of the *Pſalmes*, Saint *Marke* might as well ſet it downe *Elôî Elôî*, as Saint *Mathew* after *Dauids* Hebrew *Eli, Eli*, 'tis all one. *My God &c.*

To the Reſpect of the Queſtion we know already that the greateſt enterviues 'twixt God and man paſſe eſpecially upon the termes of theſe two Attributes *Mercy* and *Juſtice*, where alſo it will be ſomething too to obſerve how mercy rejoyceth againſt Judgement.

The Hebrewes note, *Quando egreditur ſententia ad Clementiam &c.* That in all proceedings of God with men concern'd in mercy and loving kindneſſe, he chuſeth to be called by his great Name *Jehovah*, as to *Moses* in the Cliſt of the Rock *Iehova Iehova*. The Lord mercifull and gracious, ſlow to anger. &c.

But as the ſame Doctours obſerve *quando egreditur ſententia ad juſſitiam &c.* In any proceſſe of Juſtice and Judgement &c. he alwayes ſtileth himſelfe *Eloah* or *Elohim*. So the matter will be to diſtinguiſh of the uſe and dignity of theſe two names as to this purpoſe.

*Jehovah* is his proper name of his owne Impoſition and incommunicable to any Creature, of what Rank or Quality ſoever, a Name of ſuch Immoderate Reverence amongſt the oldeſt Jewes, that it was forbidden to be written right or pronounced at all in this world, but by the High Preiſt, and but in

one place the *sanctum sanctorum*, and but at one time of the year, in the day of expiation.

And (which is more to the purpose) onely in one case, which was that of Benediction, when the Blessing and Goodnesse of God by the holy intervention of the Preist was to be derived downe upon the People.

At any other time or in what place soever for any man of *Israel* to presume to utter this Name was more then death by the Law, as by a Report of theirs in the Talmud in the case of *Teradion's sonne*.

And as it would seeme to be by the Jewes, our Saviour might not himselfe make use of this Name in kinde; for after their malicious rate of Tradition, they hold that he did all his miracles by the *Paraphrasticall Tetragrammaton*, or *Shem-ham-pharash* (as they call this Name at length and in other words) and this way of Enunciation they say was cut into his feet, and produced as occasion served, as to cast out Devills (by a knowne Recess of the blacke Art) through *him that is the Prince*. And to exalt and make up the Legend they can afford his mother (the blessed Virgin to us and very well spoken of in the *Alcoran* it selfe) no better Language then that she was a cunning woman, and brought this kinde of Legerdemaine out of *Egypt*.

*Elohim:*

*Elohim* (saith a great Master in the Language) *Nomen divinum a Iudicio, quasi Deus Index*, though I thinke he translated this sense rather from the use then the power and Originall of the word, which retained (as many other) in the *Arabicke*, though not in the Hebrew; reacheth not to this meaning directly (and yet not unfaily) for there it signifieth first for power and force, and nothing could more properly make up the Judge of all the world in words then such as were derived from a sense of Omnipotencie. And to this the Scripture beareth witnesse and Correspondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called so, *Psal. 86. 8*. Men are called so, (the Judges especially) *Exod. 21. 6. 1 Sam. 2. 25*. Nay and the false God too. *Ioshua 23. 16*. The summe

summe is, that the Name *Iehova* was of higher Import and estimation, then that of *Elohim*. Also that in Addressees of mercy and loving kindnesse God was pleased to be called rather by the former, but in those of *Execution* and *Sentence* by the Later.

Therefore our Saviour (in the case he was) cryed not *Iehova* *Iehova*: (much lesse Father, as at other times) but *Eli Eli*, or *Elói Elói*. My God, My God. as naming the Judge of all the world, and doing the extreamest right upon his owne sonne treading the Winepresse alone under the Person of all Mankinde.

## CHAP. III.

בית עלייה or ὑπερῶν

*And he shall shew you a large Upper Roome &c. Mark 14.15.* The upper Roomes. *And when they were come in, they went up into an Upper Roome &c. Act. 1.13.* Whom when they had washed they layed her in an Upper Chamber. *Act. 9.37.* Then Peter arose and went with them, when he was come, they brought him into the Upper Chamber v. 39. *And there were many lights in the Upper Chamber, where they were gathered together &c. Act. 20.8.* And there sate in a window a young man named Eutychus &c. v. 9.

**T**He Latine turneth it *Cœnaculum*, for that the Fashion was to sup or dine in these *Upper Roomes*. But that is the Roman fashion (and not that neither.) The Jewes ate no Supper here but that of the passeover, (as the Christians afterwards that of the Lord in the same place.) It was their *Beth Tephilah*, or private House of Oratory in the upper-most part of their Dwelling Houses.

The Disciples therefore being returned to Jerusalem from the Mount Olivet ἀνέβησαν εἰς τὸ ὑπερῶν, went up into an *Upper Roome* where they continued all with one accord in prayer and Supplication. *Act. 1.13.14.*

Mark. 14. 15.



Scholiast, Syri. A Syriack Scholiast upon the place, saith. That it was the same (upper Roome) in which they had eaten the Passeover.

It was so truly an House of Prayer, that by some it is taken for an upper Roome in the Temple it selfe. for so it may seeme by the former Treatise. (Ch. 24. 53. *ἡ δὲ δαμασκηνὸς ἐστὶν ἱερὸν* &c. And they were continually in the Temple.

And an Arabicke Geographer findeth this upper Roome in the Temple of Sion, where yet (saith he) the Table remaineth, upon which our Lord did eate with his Disciples, and that it useth to be solemnely visited upon the Thursday, meaning (as I thinke) that before Easter.

I added this to De Dieu's note because it seemeth to beare up towards his meaning, but it is not to be expected that it should prove so in the Re cesse.

I can tell that the Second, as the Former Temple (1 Chron: 28. 11.) had it's *ὑψηλόν*, or Upper Roomes, and those too of religious use, but not of this kinde. Judge of the rest, by one of the likest, and yet nothing at all to this purpose.

The Code Middoth maketh mention of an *ὑψηλόν* or upper Roome in the second Temple, the Westerne wall whereof was let in with holes into the *sanctum sanctorum* &c. But it followeth in the Mishna, that the use of these was (when occasion of reparation should require (as the Glosse there) to let downe the workmen by ropes in Chests into the *Sanctum Sanctorum* &c. כרי שלא יורו עיניהם that they might not feed their eyes ('tis the expression of the Text) with the sight of that Presence there.

To speake it after our owne rate. Such profane and common men might not enter by the doores, nor be suffered to see any more of that holy place then they were to mend.

As I will not deny, so neither will I charge any Superstition upon this practice, but when I compare their extreames with ours, I can be sorry to thinke that instead of Holinesse upon Aarons Breastplate, we are now about to write filthinesse to the Lord.

But as to the matter of the Upper Roomes, when it shall come to be considered what an *ὑψηλόν* of the kinde we speake to,



is to be, it will be besides expectation that any such should be found in the Temple.

Therefore notwithstanding the learned likelihood of *De Dieu's* conjecture, it must passe, that this upper Roome into which the Apostles went up (*Act. 1. 13.*) was appertaining to some private house; though whether that of Saint *John* the Evangelist, as *Eusebius* delivered, or that of *Mary* the mother of *John Marke* (as others have collected) cannot be certaine. The Disciples indeed were *συνεπιθετοὶ ἐν τῷ ἱερῷ*, continually (that is dayly) in the Temple. *Act. 2. 46.* Not all the day, but at the houre of Prayer, *ἐν ὧν τὸ πνεῦμα ἡγοῦται*. *Act. 3. 1.* At other times, and especially for the Breaking of that Bread, that is the Eucharist (as the Syriack) or distribution of the Body of Christ (as the Arabicke) they met together, *ἐν κοίτην*, in these upper Roomes, *Act. 20. 7.* which could not possibly be in the Temple, for it was not at Jerusalem. They continued dayly with one accord in the Temple (but) Breaking Bread *καὶ οἶνον* from house to house, or as the margine there is, at home. *Act. 2. 46.*

And now to reflect upon the word, that meaning which is intended, this is to be remembred.

That the Jewes were bound to worship in the Temple, towards the Arke; without the Temple, towards that, or at least towards the place whereabouts that was, at what distance soever.

It is noted by *Casus Effendus* in his Commentaries upon the Alcoran to *Sura tol bacara* which is the second Chapter, where he saith that the Nazarites (as he calleth us Christians) worship toward the East, the Jewes towards their Country,

The Canons for this out of the 2 Chron. 6. are set downe by the Talmudists in *Beracoth Cap. 4. fol. 30. a. Maimon in Halaca Tephilla Cap. 5. fol. 43. a. Orach chajim Num. 94. Shulehan Aruch Num. Eod. fol. 40.*

And the rule is of a strict require, for the Mishna saith, that in case a man at the houre of prayer should be riding abroad upon his Asse, he must alight, if that may be, or if not, yet he must turne his face toward the Sanctuary, in like manner he that is

*Cas. Effend.*  
*Com. ad Alcor.*  
*ran. Arab. Ms.*  
*in Arab. Lib. L. u.*  
*ditius Bib. Bod.*

carried in a Chariot, or in a Ship at Sea. And if he cannot turne his Face, he must turne his heart toward the Sanctuary. Talm in Berac. Cap. 4. fol. 28. b. Maïm. in Halac, Tephill. C. 5. Num. 3.

Seki kard de  
Jure Reg. Heb.

Leon Modena  
Hisor. de gli  
Riti Heb. ant.  
di questi tempi  
Part. 1. C. 10.  
Num. 3.

And therefore the Reader is to be advised of that passage in a learned Author, where he telleth that though it be more then he know whether the Jewes bury their dead (as we Christians) towards the East, yet he is sure they pray that way. 'Tis true they doe so, but no other wise then of those in these parts which lye West of the holy Land. And so their owne Rabbis is to be understood, where he saith, *Dalla parte di Oriente è posto un Arca &c.* that the Jewes set their Arke in the Easterne part of their Synagogues.

He treateth of the moderne uses of the Hebrewes, according to which they are to have a little Chelt imitating as much as it may the fashion of the old Arke, in which they put the bookes of the Law, and doe their devotions towards it. This Arke they therefore allwayes set in that part of their Synagogues which pointeth towards *Jerusalem*, so that those in *Italy*, as any where else in these Welterne parts, were to place it towards the East.

J. ban. Baptist.  
Ecllus de Tem.  
pl. Angust.  
C. 9. pag. 164.

And for him that said that the Jewes within *Solomons Temple*, worshipped towards the West; but without it, towards the East, I remember such a Proverbe in the Arabicke Centuries, That the *errorrs of wise men are so too*; but if I grant him that this was learnedly, I must tell him too that it was (industriously indeed enough and) sufficiently mistaken. *Solomon's Temple* I know was set towards the West, and I know for what reason too, and that the Worshipers within the Temple turned that way, not towards the West, but towards the Arke which was placed at the West end of the Sanctuary. Without the Temple they worshiped towards the Temple it selfe, and according to their distance of abode, towards the holy City, or however towards the Holy Land. meaning still the Place where the Arke was, And to this rule whatsoever, wheresoever, they say as concerning this matter, is to be exacted.

Now the better to accommodate this rite of Devotion, their  
private

private Oratories were appointed in the uppermost Contignation of their Houses, called therefore by them **אליזב** *Alijath* from *Alah* to goe up, which the Greeke well rendred (and from them the Authors of the New Testament) **ὑπερῶνα**, *upper Roomes*, so the *Syriack* and *Arabicke* have rendred or rather expressed, for they doe it for the most part by the same word. And so the Originall ought to have beene turned *Dan. 6. 10. Jeremie. 22. 13. & 14.* and elsewhere. I say not simply *Chambers*, as we doe it, but *upper Chambers*.

Here (as hereafter) I forbid any quarrell against the grave and learned Interpreters of *That booke*.

The worke was *usque ad invidiam aliarum gentium elaborata verso*, as one said that understood it. Yet to shew us how unprofitable we men are when we have done all, the Jewes say that God himselfe when he made this World, purposely left one part unfinished. 'Tis old *Eleazar's* Tradition in the *Zohar* **נמרה** *he left a hole in the North*.

Now then for the Notation of the word, **ὑπερῶνα** saith *Eusebium* is from the *Lacedemonian* **ὑπα**, for so they call **Τά μυστία** *Euseb. in Ill. ex τῶν οἰκημάτων*, the uppermosts of their Houses, **ὑπερῶνα** (saith *ad: τ* *Moschopolus*) **οἰκημα τὸ ὑπ' ἑτέρου ὠκεσθαιμὲν** *ὅθεν τῆς Ἀθηναῖς Διῶρες λέγεται*, is a Roome built upon another Roome &c. And he interpreteth **ὑπερῶνα** by **Διῶρες**, as *Hesychius* doth **Διῶρες** by **ὑπερῶνα**. **ἐκίμαξ**, and **ὑπερῶνα** by **ἀνώγειον**, as the upper Room is called. *Mark. 14. 15. Luk. 22. 12.* So that the Greek account of this word is the very same which the Hebrew Grammarians give of their *Alijath*, they are so called saith **כרם עילה** *Kimki* **לפי שזאם עילה** because they are to be gone up to by ascents, as being in the uppermost parts of the Houle.

And the **ἀνώγειον** in the Gospells is the very same with the **ὑπερῶνα** in the *Act. chap. 1.* The very same *upper Roome* (if the Scholiast I first mentioned hath observed rightly.) However, the severall words signifie the same thing, and so the *Arabicke* and the *Syriacke* have translated them and in both places, by the very Hebrew word it selfe, *Alijath*.

Now you shall see how all this holds.

*Daniel* the Prophet, after the signing of the writing went in. *Dan. 6: 10:*

to his house, and his Windowes being open in his Chamber (his upper Chamber it should be) towards Ierusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, &c.

The Greeke is, *Kai ai theides anagynai autō en tōs uperōis katē-  
vran* ἡρασαλήμ.

Vpon this practice of Daniel in Babylon, the Talmudists ground that Canon in Beracoth, That no man pray but in such  
*Talm. in Berac.* a Roome, She jesh be Challonoth, which hath Windowes or Holes.  
c. 5 fol. 31. a. & in the Wall, opening towards the Holy City.  
34. b.

And Benjamin Bar Jona saith, That the Jewes of his Time in Babylon went to Prayers *בכנסיות וברניאל* not onely in their Synagogues, but in this very upper Room of Daniel. It was an old stone house, (he saith) and that it was built by the Prophet himselfe, &c. Bar Jona died in the yeare 933 of theirs, that is, 1173 of our Computation.

*Fuchasan. fol.  
131. Tsemach  
David. fol. 55.*

✓ It shall be plainer yet by this Tradition in Tobit.

Sarah the daughter of Raguel, in distresse at Ecbatane, is said to have gone up *אל עליה אביה* into her Fathers upper Roomes (to some Hebrew Copies of that Booke) and that there she prayed, &c. I meete with an Arabicke Translation which rendreth *כל כצנע ביתה ולמ חבל* &c. that she went into the Bed-chamber of her house, and did not ease, &c. The Authour understood not the Place.

*Tobie versio A-  
rab. Ms. in  
Arch. Bediciana.*

But the Originall Hebrew (so the Jewes Edition at Constantinople, reprinted afterwards, and translated by Paulus Fagius, is taken to be) readeth thus, That she went up into her upper Roome, and turning her selfe *ננר החלון* towards the window, she prayed and said, &c. which the Greeke very well rendred (as that in Daniel) *εως τῆ theides*, towards the window or hole in the wall, which opened towards Ierusalem. And though the Greeke expresseth not that she went up, yet it plainly saith, that she came downe *ἐκ τῆς uperōis*, out of her Fathers Upper Roome, saith the Hebrew of Munster's Edition, The Greeke is *ἐκ τῆς uperōis αὐτῆς*, out of her owne, The Originall Hebrew is, out of the upper Roome in which she had prayed.

Note here, that in stead of the Greeke *εως τῆ theides*, the Hebrew of Munster's Edition is that she prayed *לפני השם* before  
fore

fore the Lord, that is, towards His Sanctuary at Jerusalem, where the Shecina sate. And therefore these or this Hole in the wall, (it was commonly but one) is called in *Jeremie* the Prophet, *Gods window*, Chap. 23. 14. *Woe unto him that saith, I will build me a wide House and large Chambers* (it should be *Upper Chambers*, and so v. 13.) *and cutteth him out Windows* (it should be *My Window*, as the Margin confesseth) *and it is sieled with Cedar, and painted with Vermilion*. The meaning is, that if a man ('twas spoken of a King) shall raise himselfe up a vast and stately Pile of Building, and proportionably erect an *Upper Room* to my honour and Service, and cut me out a *Window opening towards the place of my Sanctuary*, and siele it with Cedar, and paint it with Vermilion, yet if this be done by oppression and unrighteousnesse, *Woe* to the man and his magnificence.

Here we may give to, and take light from *Petronius*.

He callerth this *Window*, or these *Holes in the Wall*, *Summas Cæli auriculas*, The uttermost eares of Heaven, as the Learned *V. a. i. ar. E. Hen. Lib. 2. c. 11.* *Petrus* hath almost observed before me.

*Iudeus licet & porcinum Nomen adoret,  
Et Cæli summas advocet auriculas.*

The Jew though that the Swine as God he feares.  
And prayes as farre as utmost Heaven hath eares.

*Petronius* meaneth it especially of their *Profencha* (Houses of prayer without the Townes) the respective walls whereof were bound to open towards Jerusalem, with such Holes as these. But the matter commeth to the same.

But wholly to assure the meaning of the word *καρπαῖον*, and moreover to make good this use of these *Upper Roomes* in Saint Lukes owne time, Receive this Tradition of the Elders out of the *Code Beracoth*, שוהה בנו שר רגו The Elders deliver that the Sonne of Gamaliel (that Gamaliel at whole feete Saint Paul was brought up) was sicke, and he sent Two of his c. 5. fol. 34. b. Disciples to R. Hanina Ben Dosa to pray to God for him, so soone as he saw them, *עלה רגליו אל ה' וקרא* (ἀνέβη εἰς τὸ ὑψιστόν) he went up into.

into his *Alijah*, or upper Roome, and there prayed to God for mercy upon the Sicke man. When he came downe againe, he said unto the Disciples, Goe your way, for the Feaver hath left him, &c.

It is a further argument of the Separation and Sanctitie of these Upper Roomes, that the walls of these were counted fittest to be hung and written upon with the *Tables* and *Figures* of the *Moones Phase*; רמית צורת לבנה &c. The same *Rabban Gamaliel* had Pictures or Similitudes of the Sun and Moone in *Tables*, and upon the walls of his *Alijah* or Upper Roome, which *Hasan* fol. 24. he shewed to the Country People, and asked them whether it appeared thus or thus. For example two men said they saw the *Moone*, &c.

*Mishna*

*Talm.* in *Res. Tables*, and upon the walls of his *Alijah* or Upper Roome, which *Hasan* fol. 24. he shewed to the Country People, and asked them whether it appeared thus or thus. For example two men said they saw the *Moone*, &c.

*a. Gemara Talm.*  
in *Avdi. Zara.*  
fol. 48. a.

From the *Moone* (saith the Sonne of *Sirach*) is the signe of *Feasts*.

*Leon. Madena.*  
*De Gli. Riti. isb*  
*Hebraici de que-*  
*sto temp. Part.*  
3. c. 2. Num. 2

The *Civill* also, but especially the religious part of the *Iew-De Gli. Riti. isb* *Calendar*, was concerned in these *Appearances* of the *New Moone*, the Reports whereof were made by the Country People. And of these the *Sanhedrin* was to judge, especially the *Prince* of that Court, as *Gamaliel* then was. He shewed the Country men the severall appearances of the *New Moone* which were painted upon the Walls of his *Upper Roome*, and asked them whether it looked so, or so. The answer to this he examined by his *Tables* which shewed him the *Place* and *aspect* of the *Moone* to the *Sunne* at that time, and according as these agreed it was judged for the *Neomenia* in the *Beth Iaazak*, or great Court (so called) in *Ierusalem*, *Resb. hasan. fol. 23. b.*

Therefore as to confesse the religion and tolemnitie of this purpose, these *Tables* were disposed of in the most holy Place, or *Sanctuary* of the *Rabbans* House.

It will serve my turne in something which is to be said here-  
after, if it be added here that the *Mahumetans* goe by the like manner of *Lunarie Calculation*. *Albategni* saith, that the observation of the *Moone's Phase* is principall to their *Tarick* or *Calendar*; the Rules and reasons whereof are set downe by *Alphraganum*, The *Marocco Tables*, and those of *Alkas*.

*Tabi. Affron.*  
*Marochenses,*  
*et Tab. Cas Cy-*  
*riaci Arabic.*  
*MS. in Arch.*  
*Land. Bibl. Bod.*

It is observed allready by the Learned Scaliger, that this is the reason why these Worshippers cause the *Crescent* or *Figure* of the *New Moone* to be set up upon the Spires of their *Mosques*, or *Mesquids*, as we the Cocke upon ours, *Scalig. de Emend. Temp.* They set it upon their Ships too instead of the Heathens *Castor* and *Pollux*: Indeed it is the generall Cognisance of the *Grand Seignorie*, and it is common to the *Persian* with the *Turke*.

But (to come to the *משכנות* againe) Note one thing more yet: The Hebrew Sages call their Wilemen *בני עני* *Filios Cœnaculi*, or *Sonnes of the Upper Roome*, as in an Old Say of theirs in *Succab. R.* *Jeremie* said from the tradition of *R. Simeon Ben Jochai* *ראיתי בני עלייה והן מועטין* *I beheld the Sonnes of* Talmud in Succab. 45. d.

the Upper Roome, and lo they were few. The Glosse there is *שבני עלייה כת המקבלין בני שכינה* that the Sons of the Upper Room are the Company of those which present themselves before the *Shecina* or speciall Presence of God in the Sanctuary. Which will amount to this, that the Company of those which looke out of Gods Window in their Upper Roomes, towards *Ierusalem*, are but few.

The Learned *Maimon* in his *More* maketh the Proverbe to meane for the rarenesse and Scarcity of Wise men. *Hinc dicitur* More Nevoch. Part. 1. c. 24. fol. 22. b. of A. ben Tybion. Heb. Translat. *expressè* (saith he) *non multi Sapientes sunt, & huc pertinet illud Rabbiorum nostrorum. Vidi filios Cœnaculi & erant pauci, nam plurima sunt quæ nos à perfectione arcent & detinent, &c.*

It is easily reconciled to the Glosse. There is no such distance betwixt true Prudence and Prayers. Indeed the Beginning of this Wisedome must of necessity be, That feare of the Lord.

And so it is proved enough that the Upper Roomes in Scripture cannot be taken any longer in the Roman sense, as by *Vlpian* in the Law, where the *Inquilini* or Inmates are charged, That no fire come to passe by their negligence, *prater ea ut a-* ff. De his qui offund. vel de ject. L. Prat. ant. Si fil. fam. De quam unusquisque in Cœnaculo habeat, and moreover that they offic. Præf. Vigil. L. Nam saluti, Vi cu- *be all provided of Water in their Vpper Roomes.* thus indeed it was *vilissima pars adium* ————— *Et rarus venit in Cœnaculo.* la



*la miles, but not apostolis ut peregrinis ac fortuna tenuis tributa.*  
 let out to the Apostles, as Strangers, and men of low condition,  
 Heins. in Añ. &c. as the Learned must observe no more.

It may be noted out of Varro and Vitruvius, that the Ancient Roman Houses were of one onely contignation at the first, *sed in ea maiestate urbis & Civium infinita frequentia,* saith Vitruvius, but when the City grew to that height, by the  
 Architectur. 1. infinite increase and confluence of People, they were forced to  
 2. c. 8. raise up higher Stories, *altitudines extructas crebris contignationibus coassatas* (so it should be read, not *coaxatas*, as Phislander hath let it passe) & *cœnaculorum summas utilitates,* &c. And since the Citisens began to goe up staires, they thought it more agreeable to their State and glory (it holdeth still) to have the dining Roome above, then below in the *Area plana*, as Vitruvius calleth it. Now Varro noteth moreover, that since this fashion of dining above came in, *omnia superiora domus,* all the upper Roomes whatsoever were called *Cœnacula*, though this was the first, and proper name onely of the second Storie where they used to dine. Which justifieth that Translation of the Vulgar, Añ. 20. 9. where for the Greeke *ἐπισυν ἔδον τῷ ἡμισέ-γυρῳ*, the Latine is, *decidit ē tertio Cœnaculo*. So that the Lowest Roome also might be called *Cœnaculum*. But the word *Cœnaculum* in the most usuall and latest Roman sense is still meant of the Garret or Cocke-loft as we call it, which was indeed the most contemptible part of the house, and of no better use then to be hired out to very ordinary and common people. To say the truth, they were but ordinary men that let them out, for the Conductor in the Law is said *Cœnaculariam exercere*. But to the purpose, *Cœnaculum* in this sense is no where in Scripture (scarcely any where else) called *ὠπρεπῶν*. It is so called indeed in the *Ius Orientale* (and 'twill trouble you to find it elsewhere) for in the Glosses to the *Basilica*, *ὠπρεπῶν* is said to be, *τὸ ἀνωθεν κατασκευασθὲν τῷ μισθωτῇ & ἐδαφὺς οἰκνμῶς*, a house built up upon a hired ground.

So that (which is the summe) the word *Cœnaculum* in the last sense hath no reflexe upon dining or supping, neither can it at any hand render the word *ὠπρεπῶν* in Scripture. These  
 Roman

Roman Cock-lofts were no fit receipts for a hundred and twenty people. *Act. 1. 15.*

If these things agree not with the Annotations in the New Modell (they call it so themselves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs. To the *Ανωγειον* in Saint *Mark. 14. 15.* (which I told you before is the same with the *ὑπερῶν* in the *Acts*) They say,

*The Greeke word signifieth that part of the House which is highest from the ground (so farre they are right) to what use soever it be put, but because they used to sup in that part of the house, they called it a supping Chamber.*

But because they did not use to sup in that part of the House, therefore that must not be the reason.

To Saint *Luke 22. 12.* a large upper Roomes] their Note is, which they were wont there to have; as for entertaining of Strangers, so especially for the Passover.

The [Especially] was well put in.

I do not wonder at the mistake how great soever, for unlesse the right sence of *ὑπερῶν* had fallen into their wayes it could not be expected, that they should have done much better then they did. Onely it foundeth not altogether so well, that the same place should be so prophanely put to it as to serve the turne in both capacities.

There is some difference betwixt *entertaining of passengers*, and Receiving the Communion.

But (to goe no further aside) the upper Roomes in Scripture were such as I have said, places in that part of the house which was highest from the ground, set a part by the Jewes for their private Oraisons and Devotions to be addressed towards *Solomon's Temple.* or the place of that, which for the Consecration and convenience of Recess, the Apostles made use of in the Christian way.

Contrary to this as it may seeme to be, *Peter* is said, to have gone up not *εἰς τὸ ὑπερῶν*, but *εἰς τὸ ἑνὶ τῷ οὐρανῷ* upon the house top to pray. *Act. 10. 9.* Here if I would take it, as Saint *Hierome* doth, *Dan. 6. 10.* and *Erasmus Mark. 14. 15.* Inced

not to doubt any further, for *δωμα* and *ὑπερῶον* are all one to them. And so the learned Master *Meade* tooke it to be, and saith that the signification is *ex usu Hellenistarum*.

I do not thinke it will be found so. I am sure that in Scripture *δωμα* is expressly distinguish'd from *ἔκκλ.* 2 Sam. 11. 3. and from *οἶκος* Mat. 24. 17. And from *ὑπερῶον* 2 King. 23. 12. Where it is said *καὶ τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερῶου Ἀχάζ.* That *Josia* brake downe the Altars which were on the top of the upper Chamber of *Ahaz*.

But *Peter* is said to go up *ἐπὶ τὸ δῶμα*. It will not be proper to say that, he went up upon the upper Roome, It should have beene *eis* or *eis τὸ δῶμα*. But *Peter* went up upon the house Top. The *Saxon* is *þane* *hrop* the Rooft of the House. So the *Syriacke*, the *Arabicke* is the plaine *Russe* as the Tops of their houses were made. *Peter* was now in *Joppa* where he lodged in the house of one *Simon* a Tanner, the stare of which place it seemes would not hold out for an upper Roome of the religious kinde. For want of this he made use of the house Top. If there had beene an *ὑπερῶον* there, he had gone up into that, as *Saint Paul* did at *Troas* Act. 20. 8. and *Saint Peter* did at the same City of *Joppa* but in a house of greater note in the case of *Tabitha*. Act. 9. 37. 39. for of both these *ὑπερῶον* I meane to make good, that they were of the same kinde which is here noted upon. And for that at *Troas*, it is plaine, for there were many Lights in the upper Roome, the Disciples were there gathered together, and there *Paul* preached. It is more to be noted, that the young man sat *ἐπὶ τῆς θυρίδος*, in God's window, and fell downe from thence (as *Ahaziah* once 2 King. 1. :) It had beene God's before, but was now out of Jewish Reverence and observation.

And for that of *Joppa* I take this course.

*Tabitha* was sicke and dyed, and when she was washed they layed her in an upper Chamber.

The *Mahumetans* to this day, when they have washed their Dead they dispose of them in such a place, where they may be layed out so as that the Face and Feet may most directly be turned towards *Alkibla*, or the Temple of *Macca*, as their *Sharach*

*Sharach Almenahg.* and *Hali Ben Mosaz* in the Rhythicall Ritu. les Labr.  
Rituall. Arab: MS. in

He that knoweth but as much as any man might do, of their manners, cannot deny me but that the outside, and Ceremoniall part of their profession, was altogether transcribed out of the Jewish Platfornes.

The shortest way to tell you this (besides the Lunar calculation spoken of before) is in the matter of their *Kibla*.

This word signifieth to them (as the same word in the Hebrew doth) *ἐναντίας*, any thing that is before or over against, from thence they call the place towards which they worship *Alkibla*, The *Kibla*.

They first of all (*saith Ibn' el Sahan*) worshipped towards the Temple of *Jerusalem*, afterwards, (as now) towards the Temple of *Meccha* &c. And this the same Author calleth, *The changing of the Kibla*. El Sahan Hist: Arab. MS. in Arch. Londin.

Now this very thing is a case of the *Kibla* or terme of adoration, which is fully concern'd, not onely in the whole frame of outward worship, but also in the situation of Temples and Position of the Dead. But for this I remit you to another Tract which wanteth not much of my last hand.

Seeing therefore that the Jewes and they had once the very same *Kibla*, and now have the same by imitation, that which is pretended to, is of easie consequence.

I inferre upon this, that it was an old Jewish funerall rite to carry up their dead bodies (after they were washed) into such a place where they might best compose them in the religious posture, with their Face and Feete toward *Jerusalem*.

Therefore the upper Roome into which *Tabitha* was carried up, was the *ἀντιστάριον* of the House. It is not to be mistaken as if she had beene carried up thither to this end that she might be placed toward *Jerusalem*. The Rites of her Funerall were now to be Christian. It was to lay her out so that her Face and Feete might be turned towards the East, which might be in that upper Roome, for *Jerusalem* was East from *Joppa*.

I was forced for the present to make use of this way of proofe, because I could not be fully enough satisfied as concern-

ing the Jewish Rite in the position of their dead. *Schickard* confesseth he knew not so much though he liv'd amongst them. And their owne *Rabbin* saith no more then that they lay out a dead Corps, *co piedi verso la porta dalla camera, e una candela da capo di cera posta in una pagnatta di cenere*, with the feet turned towards the Chamber doore, and a waxe Candle at the head put into a pot of ashes.

*Les mnd de gli  
Rit. Heb. Part.  
5. c. 1.*

But whatsoever the moderne practice is, the ancient must be to bury towards *Jerusalem*. Though I have no authority for it other then this *Mahumetan* imitation, yet it must be true upon course from the *Kibla*, for all professions buried towards the place they worshiped, as in the Tract I referred you to, I shall be able to let you know.

In the 18 of the *Act. v. 23*. It is said that *When Paul had landed at Casarea, and gone up and saluted the Church, he went downe to Antioch.*

The learned Master *Alvares* collecteth here from the word *avabds*, that the Apostle went up into an upper Roome, the rather because (*as de Dieu* hath noted already) the *Ethiopicke* rendreth it, *Et descendit Casaream. & ascendit in domum Christianorum, & salutavit eos, & abiit Antiochiam*. That *Paul* came downe to *Casarea*, and went up into an house of the Christians, & saluted them, & departed from thence to *Antioch*.

This Collection I confesse to have very much of the felicity of that mans usuall judgement in the Scriptures. But the context requireth us to another sence. *Paul* had now newly beene at *Ephesus*, where he had beene much importuned to make a longer stay in that place, but he bad them farewell saying, *that he must by all meanes keepe the next feast at Jerusalem, but that he would returne againe unto them, if God permitted.* So he sayled from *Ephesus* and came downe to *Casarea*. It was the *Casarea Stratonis*, and his safest passage to *Jerusalem*. The course by *Joppa* had beene a shorter cut, And this *Jaso* or *Joppa* is called by an Arabicke Geographer, *The Haven of Jerusalem*, but a very dangerous one; which was the reason which most of all moved *Herod* to reparaire the old Haven at *Casarea*, though at a vast expence, and with as much violence as Art could force upon nature.

*Paul*

*Geograph. Nu-  
liens: Cism: 2.  
part. 5.  
Sed Rex libera-  
tate ac sum-  
ptibus devisa  
natur, &c.  
Joseph De Bell.  
Ind: Luf: 1, c.  
6,*

Paul therefore having landed at *Casarea*, went up, so the Arabicke and the Syriacke explaine the Greeke, that is, he went up to *Hierusalem*, as the word *avabai* in the Greeke suggesteth of it selfe; for to say no more in such a case then that *he went up*, is to say, that *he went up to Hierusalem*. So some Syriacke Translations read it: otherwise I understand not what *Tremelius* could meane by his putting in the word with this note upon it, *quadam exemplaria non habent nomen Vrishelem*. It is to say no lesse then that some Copies have it.

I doe not finde it in the printed ones, nor in some manuscript Copies of good note, If it were not at all to be found, it is necessary to the sence of the place, and therefore ought to be supplied, or at least understood. For it cannot be suspected, but that the Apostle did goe up to *Ierusalem* at this time, for he told the *Ephesians* that by all meanes he must, and no man can devise how it could be otherwise done then from *Casarea*, for to depart from *Casarea* to goe to *Antioch* had beene all one as to goe backe to *Ephesus*, and so to goe by the same place to *Ierusalem*, unto which he promised in his returne from *Ierusalem* to come againe if God would.

There are yet some places of Scripture which fall within the present consideration. As the 1 *King*. 10. 4. 2 *Chron*. 9. 4. where we translate it in both places *the ascent of Solomon*, though in the latter expressly it should be his upper Roome. It is noted there (as those in *Jeremie*) for the most admirable peice of Workemanship in all the Kings House, and reckoned therefore among those rarities which so amazedly tooke with the Queene of *Sheba*, though notable not onely for its owne structure, but also for that famous Ascent by which he went up out of this Houe of Prayer into that of the Lord.

So *Psal.* 104. 3. God is said to lay the beames of his Chambers (it should be his upper Chambers) in the Waters. The Saxon translated it rightly þæ uplæcen

*Indg.* 3. 10. Eglon the King of *Moab* was sitting in his summer Parlour, or Parlour of cooling, as the margin there. And yet the Hebrew word is *Baalijah*, in the upper Room, in *Cannaculo refrigerii*, as others truly.



2 Sam. 18. 33. The King was much moved (at the death of Absalon) and went up to the Chamber (the upper Chamber it should be of the Gate) and wept &c.

It is said also that a great woman of Shunem, made a Chamber ('tis an upper Chamber there) for Elisha the man of God, furnished with a Bed, a Table, a Stool, and a Candlestick. &c. 2 King. 4. 8.

And the Widow woman of Sarepta provided that other man of God such a Chamber (an upper Chamber that should be too) where he layed the Child upon his Bed, and cryed to the Lord and said, O Lord my God &c.

It is said moreover, that the King Hezekiah, lying sicke upon his Bed turned towards the wall, and prayed &c.

To these Readings, it may be noted thus. That the word *Aliyah*, doth not alwayes signifie in the principall and religious sense, but when it doth so, it is alwayes set downe absolutely. Otherwise if it be meant for an ordinary upper Roome, it is most usually expressed with a note of distinction, as the *Cænaculum porta*, or upper Roome of the Gate 2. Sam. 18. 33. The *Cænaculum refrigerii*, or cooling upper Roome, Judg. 30. 10. the *Cænaculum parietis*, or upper Roome of the Wall. 2 King. 4. 8.

And it may be perceived moreover, that besides the common *ὑπὸν* of the house, the Bedchambers also, especially those of the Prophets, were bound to be (as much as they might) of the same kinde with these upper Roomes, and opening towards *Jerusalem*. The case of a sicke man (besides others) layed a necessity of Devotions here too, and therefore, these also were to have their prospect toward the holy City, or if that could not (it could not alwayes) be, then respect was to be had of that Wall of the Roome which pointed towards the Temple. Therefore the King Hezekiah turned himselfe towards the Wall, and prayed. Ionathans Targum rendreth it towards the Wall of the Sanctuary, meaning (saith Abrahaniel) the Westerne Wall where the Arke stood. All this is true, but the immediate sense is that the King turned towards that wall of the Roome which pointed towards the Arke which stood under the Westerne Wall of the Sanctuary.

Don Isaac A-  
braban, in Isai:  
38. 2.

'Tis



'Tis possible this *Wall* might be written upon with some title of *Reverence* and *Remembrance*; for the Iewes to this very day inscribe their walls, with East, West, North, or South, according as the holy Land lyeth from the Country where they are, onely to put them in minde of that Coast, towards which they are to worship. So the Iewes in the West, as *Italy*, *Germany*, &c. write מזרח *Mizrach* upon their Walls, that is *Oriens*, because *Jerusalem* lyeth East from them, as the learned *Schickard* hath observed, and their *Menasse Ben Israel* answered me by Letters.

Whether or no this kinde of *upper Roome* for this reason might not be called *Cenaculum* *ἵπ Kir*, or *Parietis*. The wall *upper Roome*. I would not so presently resolve, though I know it pretendeth much better then the received meaning.

Once more, *Herodotus* telleth that when *Sennacherib* the King of *Assyria* came out against *Egypt*, *Sethon*, who had formerly beene a Priest in *Vulcan's Temple* but was now made King being reduced to a very hard condition, by the revolting of his men, retired himselfe in *Cenaculum* (so the Translatour) into an *upper Roome*, and there lamented his case before the Gods. The successe was, that the *Assyrian* forces were suddenly and totally disappointed by an Army of Mice, to the memory whereof, the Statue of *Sennacherib* was set up in *Vulcan's Temple* holding in his hand a Mouse, and saying these words ἐσθὲν τίς ὀφείλει καταβῆναι ἔσθω. *He that looketh upon me let him learne to be religious*. This put me upon the consideration, whether there might not be some such use of the Hebrew *עֲרֵב* in the *Egyptian* way. But I did not finde that any matter could be made of this, more then a mistake in the Translation. The Greeke is that the Priest went up ἐπὶ ὑψηλῶν. The Scholiasts of *Homer* and *Hesiod*, as *Phavorinus* also &c. say this word signified at the first ἐπὶ ὑψηλῶν ὀικουμένη a stately pile of building, or a great mans house, but was afterwards taken for any ordinary one. Indeed the latitude of the word is so great that it hath beene funke downe from a Palace, to a Stable, for so also it signifieth, somewhere.

But

But *Julius Pollux* reckoneth this word among the *Loca Sacra*, and therefore it should not have beene translated there. *Magalia*. *Miyayn* is quoted by *Suidas* for a Place Holy enough. It must needs be taken there, for the *Adon* or Sanctuary it selfe; for it is taken for such a Place into which none but the Priest might enter.

And this was the meaning of *Herodotus*, that *Sesbon* went to *Miyayn*, not into an Upper Roome, but into the *Adytum*, or Sanctuary of *Vulcan's* Temple, and there made his case knowne, *ὁδὸς τοῦ ναοῦ*, Before the Idol, &c. *Herodot.* in *Euterph.*

The Talmudists make yet another use of this word *Aliyah*, in the Tract *Nidda*, fol. 17. b. where the wombe of a woman is called by this name of recess. The Place is quoted by the *Aruc*, and out of that by *Drusius*, and made up into this Proverbe, *Ovis cecidit supina & exiit sanguis e Cœnaculo*. But by a very great mistake, for there is nothing of a Sheepe, or a Proverbe in it, as the Learned *Buxtorfe* hath already admonished, In *addendis ad Lex. Talmudic.* Col. 2676.

*Drus. Adag.*  
*Hebraic. fol.*  
106.

## CHAP. IV.

El. 3. 26

*And her gates shall lament and mourne, &c.  
And she being desolate shall sit upon the ground.*

**D**esolation in Scripture is otherwise expressed by Silence & sitting upon the ground; By the first because Great Sorrow is so. And the 2<sup>d</sup> hath Nature enough in it besides a derivation downe from the manner of the Hebrew Mourning. So *Ezech.* 8. 14. *there sate women weeping for Tammuz*. And in the 8 of *Amos* at the third, It is said, *That the Songs of the Temple shall be howlings, in that day many dead bodies shall be in every place, they shall cast them forth. Peace, or be silent.* So the Margin according to the Letter, which must needs here take place, for the paraphrase in the Text (in silence) expresseth not enough.

But as the things themselves, *Sitting*, and *Silence*, fall not out single, so they are most commonly put downe in company. So *Job* 2. 13. *His three freinds came to him, and sate downe with him upon the ground seven dayes, and seven nights, and none spake*

*(spake a word unto him, for they saw that his Greife was very great. So El. 4 7. 5. Lament. 2, 10. &c.*

We may know this (as we doe some other things) the better by the contrary. But then first of all it is to be observed, That in Capitall causes, as in the case of Suspension; Lapidation, or the like just violences against Nature's course, it was forbidden both by the Roman and the Jewish Law to make any Lamentation at all for any such miscarriages of Dissolution. By the Roman. *De his qui not. inf. L. Liberorum. § Non Solum.* The Jewish is under the Title *Sanhedrin, C. 6. fol. 46. b.* in the *Mishna* ולא היו כותבין אכר חונקין שחין אניטת אלה בלב ולא היה כותבין אכר חונקין שחין אניטת אלה בלב but by the closest Rite of funeralls, &c. *Col. 2.* Their Buriall too is as negligently appointed, and leaving them in little better condition then *that of an Asse, fol. 46. a.*

This is to tell the reason why the *Blessed Virgin* and the other Women which stood as farre off, (as the other Gospells) or neare, (that is, as neare as they could for the Souldiers) were not to make any solemne, usuall shew of Lamentation. The Mother of Jesus must needs be reduced to the Extreamest state of sadnesse and contristation. If the Face and Countenance of the Action were too little, yet these words, *Woman, behold thy Sonne,* could not chuse but turne her heart within her, (as God said once of himselte, *Hof. 11. 8.*

And yet, though No sorrow were like to hers, *Lament. 1. 12.* She would be terrible in these praises. This was the reason why *She,* and the other Women stood: 'Tis no such wonder of the other Women. But *She* stood up still in a resolute and almost impossible compliance with the Law.

For you are not to take it so, as if the word *Standing* there, were an Expression of Course. 'Twas necessary. And they might not sit downe in that case, as some of the *Masters* ignorantly paint the story. They were to stand, as by the wrong posture to free the Company from any suspicion of Mourning for a Malefactor.

'Tis true indeed that we read of *Mary Magdalen*, and the other *Mary*, sitting over against the Sepulchre, and they *sate* there to mourne over the dead, And therefore they *sate*, but this was after leave obtained of the Governour to bury the body. This leave vouchsafed, and the Law discharged, the two *Maries* might sit downe and weepe over the Sepulcher in the open and usuall manner.

Now from this behaviour of the Jewish mourners, *Sitting*, and *Silence*, the same words use to be said of a dead City or Country. As *Esa. 47. 3.* The daughter of the Chaldeans is bid to sit downe silent, and get her into darkenesse, and be no more the Lady of Kingdomes. So *Lament. 2. 10.* The Elders of the daughter of *Sion* sit downe upon the ground and keepe Silence. So here.

And she being desolate shall sit upon the Ground.

The words are spoken of the Daughter of *Sion*, the speciall part of *Ierusalem*, and here meant of the whole City and Country.

The Prophecy pointed at a hearer desolation, but might possibly have an influence upon the last destruction thereof by *Titus Vespasian*. I am sure as if it had beene so, The Reverses both of the Father and the Sonne, made for the memory and celebration of this conquest, are imprinted with the fullest expressions and commentary upon these words.

In stead of the daughter of *Sion*, a silent Woman, Sitting upon the ground, and leaning her backe to a Palme-tree, with this Inscription, *Iudea Capta.*

Note here that the Reverses made to commit victories to memory, were allwaies written upon with some representation of proper respect unto the Place conquered, as in every ancient Coyne of *Augustus Caesar*, Brasse. The Face is double; This Inscription. *Imp. Divi. F.* that is, not *Imperatores Divi Fratres*, as the Antiquarie of *Nismes*. (*Imperatores* with a single P is false writing in the Medals) but *Imperator Divi Filius*, for *Augustus Caesar* is principally meant, though *Julius* be there.

The Reverse *Crocodile* enchain'd to a Palme-tree, the Inscription, *Col. Nem.* that is, *Colonia Nemanensium*, or the Colonie

Jean Polão  
de l'antiquité  
de la cité de  
Nismes.

Tonie of *Nomanus*, now called *Nisus* in *Langues*. The devotion of the reverse is to celebrate the absolute victory of *Augustus* over all *Egypt*, after the Battaille at *Actium*. The Palme-tree is common to *Egypt* with *Judea*, the Crocodile almost proper. And 'tis signall in both these that the conquered should be fastned to the Palme-tree, which is the Embleme of victory.

But it is more to be considered, that no Conquered City or Country besides this of *Judea* (I could observe none) especially before the Times of *Titus* is expressed upon the Coynds, by a woman sitting upon the Ground. I know that the posture of sitting is a Ceremony of Roman Lamentation too. But to call a Flourishing City *The Lady of Kingdoms*; *Es. 47. 6.* or the *Princesse among the Provinces*; *Lam. 1. 1.* And to expresse a taken or destroyed City, by a woman sitting upon the Ground, is cleare Hebrew Phrase, or if it were not onely theirs, yet it was theirs first, and must be learned from them.

And therefore I must needs thinke that the Emperours Reverse was contrived out of this Prophecy.

And when I consider how great a man the *High Priest* was in the Emperours Court, and that he served him presently, and famously in the Action, before the Walls of *Jerusalem*, I continue to imagine who it was that had a hand in the Device.

To save this Interpretation harmlesse, I must confesse here that I finde in one of *Vespasians* Reverse, Silver, A woman standing upon the Ground, and leaning her selfe to a Palme-tree, with the very same Inscription, *Judea capta*.

This put me to some Wonderment at the first. But when I tooke notice that her hands were bound, I perceived that the minde of the Reverse was, not to expresse the Desolation of the Place, but the Captivity of the People.

CHAP. V. OF THE REVERSE OF THE COYND OF THE KINGDOME OF HEAVEN.

The Kingdome of Heaven suffereth violence, and the violent take it by force, *Mat. 11. 12.*

This is a Strange Phrase, if it should be exprest by our man-

ner of expressing. The Greeke word is *βιάζω*, and must not be passively rendred, as *Beza* would have it, but as *Erasmus* and the English rightly. And so the Syriacke and the Arabicke are to be understood.

But for the manner of the Speech it is to be referred unto this Tradition of the Elders.

Two men had an inheritance divided betwixt them by equal portions, and 'tis said of one of them שְׁנֵי חֲלָקֵי הָאָרֶץ שֶׁל נֹחַ *Talmud. in Fa. n. a. C. 4 fol. 30.* that he carried away his owne part and his fellowes too, therefore they called him *Ben-Hamtsen*, or *The Sonne of violence untill the day of his death, &c.*

By *The Kingdome of Heaven* is plainly meant, The Inheritance of the Saints and the meanes whereby to purchase it. *The Gospell of the Kingdome*, as it is therefore so called *Mat. 9. 35.* which compare with *Luke the 16. 16.*

This *Inheritance* was bequeathed to, and equally divided betwixt the Jew and the Gentile in a Christian way of *Cauealkint*. It was first offered to the Jew to take his Halfe, but which the Jew refusing to do, the Apostles cast off the dust off their Shoes, and turned to the Gentiles. And so the Gentile, like a good *Ben-Hamtsen*, or Sonne of violence, tooke his owne share, and the Jewes too.

## CHAP. VI.

### Noah's Lent.

And the Raine was upon the Earth forty daies and 40 nights, *Gen. 7. 12.*

During this time Noah and his Sonnes (so I finde it in the Easterne Traditions) kept a Solemne Fast, taking meat but once a

*Calena Veterū, precipue Orientalium, in Pen. sateubum, Arabicē MS. in Arch. Bibl. Bod.* day, וְנוֹחַ וְכָל מִן צִמָּה מְאֹד בְּיָמֵי הַמָּבֹּקֶד כְּאַרְבָּעִים יוֹם *Calena Veterū, precipue Orientalium, in Pen. sateubum, Arabicē MS. in Arch. Bibl. Bod.* that is, And Noah was the first who made the 40. daies Holy, (or instituted the *Quadragesimal Fast*) in the Arke. *Calena. Arabica. Cap. 24.* If it be as the Tradition pretendeth to, The Institution of *Lent* is ancienter then we tooke it for.



## CHAP. VII.

Cæci &amp; Claudi.

And (the Jebusite) spake unto David, saying, thou shalt not come up hither unlesse thou take away the Blind and the Lame, saying (with themselves) David shall not come up hither. And David said in that day whosoever smiteth the Jebusite, and recovereth to the Fort, and (smiteth) the Lame and the Blind, hated of Davids Soule, ——— Therefore they said, the blind and the Lame shall not come into the house. 2 Sam. 5. 6. 8.

So the Originall expressly.

To prepare for that meaning of the words which I intend to take upon me, I shall insill a while upon some unobserv'd superstitions of the Ancients in the foundations and assurances of their Cities, Forts, &c.

'Twas a Rule the trembling Heathen went by to undertake nothing (nothing anew especially) *inanspicato*, without some ominous performance, we may call it what we please, but they did it upon grounds thoroughly concern'd in experience and effect still attaining their end by what darke and secret wayes of cooperation soever brought to passe, as undiscovered to themselves as us.

To the matter in hand, the first was the propitiation of the place by reconciling the *Genius* with a respective Sacrifice, *utri de duobus ignis est electus daturus, &c.* saith Hesychius. *Milesius* concerning the foundation of *Byzantium*.

Like Ceremonies were performed by Alexander at the building of *Alexandria*, as *Arrian* in the third booke of his Expedition.

*Arrian. Anab. 3. 1. 2. p. 52.*

Such are often remembered by *Ioannes Antiochenus*, and out of him repeated by the *Fasti Siculi*, *George Cedren*, and others.

But I chuse to instance a lesse knowne passage out of *Abdiphakar* in his *Arabicke History* of the Foundation of *Antioch*.

When this was laid by *Antiochus* the King, it happened that whatsoever the workmen dug up by day, was againe throwne



in by night, and they were affrighted from the works by a dreadfull Apparition. The King call'd for the *Astrologers* and wise men, who after Sacrifice rightly performed, discovered an appearance of *Almarick*, or *Mars*. It was agreed therefore *אנחם ימין עלי חסמה היכאח עשימא ויזנקן עליה* that a magnificent *צורתה ותועלה אלמרינה עלי טאלעה* that a magnificent Temple should be erected to his name, and his statue there set up, & that the foundation of the City should be laid under his Ascendent, &c. Also an Anniversary of three dayes festivall was instituted &c. and the Author saith, that these things continued *עיסי אכן מרים צלי אללה עליה וסלם* untill the Manifestation of *Iesus the Son of Mary*. Peace and the Prayer of God be upon him.

This Tradition of the *Arabian* includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a certaine Configuration of the Heavens: the most propitious that could be erected for the time being.

So *Mnazzus* the Toppe of the *Fatimaan* family, caused the City of *Graz Cairo* to be set up under the same Ascendent of *Almarick*, *אמרק אלמריק* that as *Mars* had a coercive power in the superiour world, so the City might be Coactrix Orbis here below, therefore the name of it was called *Alchahira*, as the Note upon *Elmacinus* in the *Tarich Mulsimorum*. lib. 3. p. 227.

Hali ad Car-  
pum. Prol. ad  
verb. 15.

The Ascendent of a City (saith *Haly*) is that signe *cujus ascensione quis incipit collocare primum lapidem*, which riseth in the Horoscope at the laying of the first stone.

The Art of this is to be taken out of the first part of *Apotelesmaticall Construction*, called by *Ptolomie*, *Catholicos*, *Tetrabib. 1.* Where he appointeth his *Astrologer* in giving judgment of the Accidents of a City to take knowledge of the *Sunne* and *Moones* place in the *Zodiacque* which they had in *ταῖς κατηχαις*, *ἐν κατηχαις*, at the laying of the foundation, *ἐν κατηχαις καὶ ἐν ἀστρονομίᾳ*, but especially of the Ascendent as the most principall Angle.

Ptol. Tetrab.  
l. 1. c. 4. & 5.

According to these Rules *Tarucius Firmicus* cast the Nativity of *Rome*, and *Vettius Valens* an *Astrologer* of *Antioch*, that

of Constantinople, the figure whereof is extant in a Greeke Manuscript in the *Vatican*. The *Horoscope* was *Cancer*, and the *Astrologer* judged by the apparences that the *City* should stand 702 yeares as the *Vatican booke*, as *Cedren* and others, 696. which if it be taken of those yeares, ἐν τῇ τῇ πολιτίᾳ Zenarai Annal. ἐπεὶ τὸ ἐν τῇ πόλει, in which the *City* flourished under a full time. 3. in *Constate* of discipline, the *Astrologer* was not so much out, as *Plant. Mag. 7. 7.* *Glyca* thinketh. And moreover before the taking of the *City* by *Mahomet* the second, a great *Conjunction* was observed under the *Horoscope*. But in assigning the *Ascendent* of this *City*, the *Greekes* and *Arabians* agree not, nor the *Arabians* themselves. For in the *Tables of Alkas*, *Constantinople* is set under *Libra*, in *Ben. Isaac's Geography* under *Libra* *Taurus*, and though the same place may have severall *Horoscopes*, yet to so much variety it will be hard to reconcile the matter.

*Alkas* *Cyriac.*  
*Tab. Astron. A.*  
*rab. MS. in*  
*Arch. Laudin.*  
*Ben. Isaac.*  
*Geograph. A.*  
*rab. MS. Ibid.*

This *Superstition* hath beene as commonly and more lately practised in the *West*.

At the instauration of *Rome* by *Paul* the third, *Gauricus* drew the *Figure of the Heavens*, *Vincentius Campanatus* observed the time by his *Astrolabe* toward the instant whereof he cryed out with a loud voice, *Ecce adest hora præcisa decima sexta sæculi completa*. Then immediately *Ennius Verulanus* the *Cardinall* laid the first stone.

The curious may see severall *Nativities of Cities, Forts, and Castles*, with the *Judgements* given in *Gauricus*, *Innecin*, *Garcans*, &c.

The *Figure of the Old Lodging at Merton Colledge* is yet to be seene in one of the *Wardens Windowes*. I set it not here downe because it is allready done by another in his Booke *John* against *Judiciall Astrology*. *Chambers*

These *Catholicall Nativities* were so much beleevd in by the *Ancient Kings*, saith *Haly*, that they enquired into the *Genitures* of all the principall *Nati* under their dominions, where if the *Planets* were found to looke with a malicious eye upon the *Nativity* of the *Kingdome*, *Interficiant enim puerum, quod ejus Regnum erat contra Regnum ipsorum*.

It

It may be scene also what *Zonaras* hath reported of *Tiberius* and *Domitian*, *Tom. 2. Annal. p. 174. & 198.*

Now because that in the *Nativities of Cities*, &c. ἐν τῇ γενέσει, as in the *Genitures* of men, (saith *Psolomy*,) the *Astrology* is the same.

Therefore after consideration had of the life and being of the City from the *Horoscope*, the next care taken was of the κλήρος τῆς τύχης, or part of *Fortune*, the second *Ascendent*, so called in the *Figures* of men, or the *Horoscopus Atblorum*.

*Joh. Antioch.*

The Part of *Fortune* found out, was mysteriously included in a Statue of *Brasle*, τηλεστωδῶς, *Telestomatically* prepared. The Rites were, *A pure Virgin* was offered up in *Sacrifice*. A Statue of the *Virgin* set up, imposed upon with a *New and secret Name*, and *Sacrifice* done to That. And all this δι' ἀρχιερέως καὶ Τελεστῶ εἰς Τύχην καὶ ὑποκατασκευὴν τῆς πόλεως. For so the Statue was called. *The Fortune of the City*.

*Joh. Antioch.*  
in *Arch. Barro-*  
*ccion.*

So in *Selencus* his foundation of *Antioch*, θυσίαν ποιήσας κέρην παρδόνον ὀνόματι Αἰμάδην στήσας ἀνερμάτῳ στήλην χαλκὴν τῆς σφαγιδίστης ὡς τὴν τῇ πόλει, ἐυδίας ποιήσας αὐτῇ τῇ Τύχῃ θυσίαν, &c.

The like Ceremonies were observed by the same *Founder* at the building of *Apamea*. θυσίαν ποιήσας ἣν εὐστὺς μετινέλεσθαι ὀνόματι Πέλλας, &c.

The *Fortune* of old *Byzantium* was called Κερών, *Cerōe*. When this was repaired into *Constantinople*, the *Emperour's* Statue was set up. βασιλεύσας τῇ δεξιᾷ αὐτῷ χειρὶ τὴν Τύχην τῆς αὐτῆς πόλεως ἣν ἐκάλεσθαι Ἀνθυσάν. Holding in his right hand the *Fortune of the City* which he called *Anthusa*. But the *Sacrifice* was not as before.

The *Emperour* offered up ἀνέμουκατον θυσίαν, *Incrumentum Sacrificium*, καὶ τὸ σῶν. A *Sacrifice* without blood, and not to the *Fortune of the City*, but to *God himselfe*.

Breifly Thus. The *Founders* of old at the building of their principall Cities, Castles, or the like, caused their *Astrologers* to finde out a *luckie position* of the *Heavens* under which the first stone might be laid. The Part of *Fortune* found out in this first *Figure* was made the *Ascendent* of another. The first judged of the *Livelihood* and duration. The second of the outward

outward Glory and *Fortune* of the City under the Influence of this latter configuration they erected a *Statue* of *brasse* into which this *Fortune* and Genius of the City was to be called by Art. Thus spirited with this secret power, it was disposed of in some eminent or recessfull place of the City, and looked upon as that thing which was onely concern'd in the *fortune* and *fatality* of all.

Such a one was the Trojan *Palladium* no *δοπιτις*, saith *Joannes Antiocenus*, but *ξίανον τεταλεισμένον*, or as *John Tzetzes* quoteth the place to *Lycophron*, *δερσοκοπία καλλίστη*, telestomatically consecrated or under a good Horoscope by *Asius* the Philosopher, and presented to the Founder *Troas*, *εἰς νίκην καὶ φυλάκιστον τὴν πόλιν ἐνταῦθα ἀποτίμαται ἀπαράληπτον*, i.e. as a Statue enabled by Art to preserve the City wherein it should be laid up in a victoriorum and impregnable State.

*Olympiodorus* relateth from *Valerius* Governour of *Thracia* under *Constantius* the Emperour, *καὶ ἀνδριάντων ἀργυρῶν τεταλεισμένων εἰς Βαρβάρων ἀποκόλυσιν*, of certaine Silver statues (laid up under the confines of *Thracia* and *Illyria*, Telestomatically consecrated against the IncurSIONS of the Barbarians, which at the command of *Valerius* being dugge out and taken away, *μὲν ὀλίγας ἡμέρας τὸ πρὶν Γότθων μέρθ' ἅπασιν ἀπέρχεται τὴν Θρακίαν*, &c. within a few dayes after all *Thracia* and *Illyria* was overrunne by the *Goths* and *Hunnes*.

I say then of the *Claudi* and the *Ceci*, that they were no other then those τὰ παλαιὰ ἱερδύμενα περιμέδω της πόλεως φυλακτήρια, Statuary *Telestimes* so much celebrated of old (as *Nicetas*) which unlesse they kept the City, the watchman laboured but in vaine.

They were placed by the *Astrologers* in some convenient Recess of the Fort, and had doubtlesse made good the place against *David's* men, but that as the great Sooth-sayer himselfe confess'd, *There was no enchantment against Jacob, nor divination against Israel*, *Numb. 23. 23.*

The usuall Interpretation of this place is, (and 'tis the best of the bad) that the *Iebusites* trusting themselves to the invincible condition of their Fort, brought up Lame and Blind men

men to cast a scorne upon *David's* approaches. Therefore his soule hated them. I am sure I have made the best of this construction, and yet he that shall run it through all the Circumstances of the Text, will finde it to be as impertinently cast up, as that of the *Chaldee*, which instead of the *Lame* and the *Blinde* rendreth by way of Paraphrase, the sinners and ungodly *Iebusites*. Which some of the Hebrewes endeavour to follow, but at an intolerable distance.

R. D. Chimchi.  
R. Lev. Ben.  
Gerson. Celi.  
Iakar & R. E.  
say in locum.

I shall not want for a very considerable part of them, who though they have not lighted upon the very same, yet have said enough as to the clearnesse and advancement of that sense and meaning, which I have resolved upon. In the *Celi Iakar* you'll finde that the *Lame* and the *Blinde* may be taken for Images. R. *Solomon* saith expressly צלמי העלמים that they were so, and R. *David* that they were צלמי הנחשה Images of brasse. R. *Esay* as R. *David* and *Levi Ben Gerson* say moreover——That the *Blinde* and the *Lame* were Images written upon with the oath which *Abraham* and *Isaack* made to *Abimelech*, and that they were call'd *Blinde* and *Lame*, because they had eyes and saw not, they had feet and walke not &c.

But as concerning the concept of *Abraham* and *Isaacs* oath to *Abimelech* I leave it at large. That which I take from them is, that they were Images of Brasse, and the reason why they were called the *Blinde* and the *Lame*, which if it had not bin suggested by them, yet is the very phrase of the Scripture.

They were the *Stoichiada* or *Constellated Images of Erasse*, set up in the Recess of the Fort, called in scorne (as they were hated by *David's* soule) the *Blinde* and the *Lame*. Yet so surely entrusted with the keeping of the place, that if they did not hold it out, the *Iebusites* said they should not come into the house, that is, they would never againe commit the safety of the Fort to such *Palladiums* as these. Therefore they (that is the *Iebusites*) said the *Blinde* and the *Lame* &c.

## CHAP. VIII.

Wherefore ye shall make Images of your Emrods and Images of your Mice that marre the Land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your Gods, and from off your Land.

When the *Arke* was taken Captive and detained by the prophane *Philistines*, the hand of God was sore upon them, and smote them with *Hamorrhoides*, & ebullierunt villa & agri in medio Regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate. So the vulgar addeth, the ancient *Greeke Copies* have it not. The later agree not, some *Hebream Copies* acknowledge it not, saith *Mendoza*, as if there were any that did? 'Tis found indeed in the *Dras*, as *Chimbi* hath observed. And it cannot be denied to the *Romanists*, but that it seemeth to be wanting, but by no means to be so supplied. 'Twere better the *Arke* should shake still, then that *Uzzah* should hold it up. Howsoever 'tis true that there was a plague of *Mice*, as well as of *Hamorrhoides*. Concerning which the *Astrologers* being consulted gave counsell that there should be made 5 golden Images of the *Mice*, and as many of the disease to give glory to the God of Israel. The number was according to the number of their Lords, but for the thing it selfe the expositours whatsoever passe lightly over it, or stoppe the mouth of the letter with a mystery, perceiving no more of the naturall sence, then a bare trespassse offering, but wondering withall and not without cause, what glory could accrew to the God of Israel from such a homely present as the Counterfeir of a Mouse, or that which is worse. A thing which the holy Ghost here vouchsafed not to call by its owne name, for the *Keri* is *Tchorectem*, *Anorum Vestrorum*. But the meaning of the Images is *Stoichioticall*, and to be given out of the *Telestasticall Traditions*.

Τὰ ἐκ τῶν ἁγίων ἱερῶν ἱερῶν (saith *Ptolomie* in the *Kapitō*) ἀρχὴν *ptolem*, *Centio* ἐκ τῶν ἁγίων ἱερῶν, διὰ τὸν χρῆμα τούτου ἐκ τῶν ἁγίων, τοῦ ἐκ τῶν *log Verb. 9*.

Βασίς τῶν ἀρίστων καὶ πῦρ τῶν αὐτῶν. i.e. the generable and corruptible formes are affected by the Celestiall, which therefore the Talismans make use of by observing the entrance of the starres into them.

The meaning is (saith *Hali Aben Rodoan*) or as the Hebrew translation. (*Abu Giafar*) that the formes of things here below are answered with the like figurations above, and that the Celestiall formes have a ruling influence upon the sublunary, for example, the *Scorpion* and *Serpent* in heaven upon those in earth. Therefore the *Sapientes imaginum inspiciebant quodoplaneta de sub radiis solis egrediebatur, & ingrediebatur horvultus, eumque in ascendente ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad hac necessaria, faciebantq; cum eo ex aptatione vel destructione quod volebant.* &c. Observed when a planet was out of his Combustion, and entered into any of these formes, then placing the planet in the Horoscope they engraved the forme upon a stone, then adding what else was necessary they fitted it to preservation or destruction, as they pleased, &c.

These conceits the Greeks termed *εὐχαρίσταις*, otherwise *Τελεσματα*, from whence the Arabicke *Talismans*. The *Chaldeans* from the word in the Text *T/salmansja*, Images. An experiment of the force is set downe by *Hali* upon his owne knowledge practised upon a *Saracens* servant in *diebus Camorcha Regis*. The servant had beene slung with a *Scorpion*, and was cured by his master with a stone of this kinde engraven upon with the figure of a *Scorpion*. And the *Saracen* said, that the figure was cut when the Moone was in the signe *Scorpio*, and that the signe was in one of the 4 Angles. The mightiest in operation of this sort was *Apollonius Tyaneus*, a man of that note in the Heathen ballance, that *Hierocles* the *Stick*, put him into the Scale with Christ himselfe, nay he accounted him the better man of the two, but which is sufficiently returned upon him by *Eusebium Pamph. Cont. Hieroclem*.

But the performances of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves



themselves, Εἰ δὲ ὅτι δημιουργὸς καὶ δεσπότης τῆς κτίσεως, πῶς τὰ Ἀπολλωνίου Τελέσματα ἐν τῇς μέρεσι τῆς κτίσεως δύνανται; καὶ γὰρ θαλάσσης ὁρμαὶς, καὶ Ἰωστίν Μαρτυρῶντος ὁμοῦ, καὶ μὴν καὶ θείων ἐπιπορεύμας, ὡς ὁρῶμεν, καλύουσιν, &c. *If Res. ad Orisod*  
*God be the Creator and Lord of the World, how comes it to passe* *quæst. 24. 2451*  
*that Apollonius his Talismes have somuch over-rul'd the course*  
*of things, for we see that they also have stilled the waves of the*  
*Sea, and the raging of the winds, and prevailed against the noy-*  
*some flies and incurfions of wilde beasts &c.*

And though *Philostratus* in that large *Legend* of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codin*, *Cedren*, *Hesychius*, *Olympiodorus*, the Greeke *M.* cited by *Leunclavius*, The *Chronicon Alexandrinum* and *John Tzetzes*, C. 60. of his third *Chiliad*. *quod omnino legendum* (saith *Scaliger*) *siquidem horum* *σοφισίων* *notitiam* *Ioseph Scalig:*  
*habere placet, & sane lectio non injucunda. Nam in illo capite A-* *Epist. 180.*  
*pollonius sculpturâ Culicum & Ciconiarum, culices Antio-*  
*chiam, Ciconias Byzantium ingredi prohibuit.*

But a fuller Tradition of this matter I shall here set downe out of *Domininus* cited by *Joannes Antiochenus Melala* in the 10 Booke of his *Chronographie*.

Ἦν δὲ τοῖς χρόνοις τῆ βασιλείας τῆ αὐτῆς Δομιτιανῆς ὁ σφωτάτης Ἀπολλώνιος ὁ Τυανεύς, καὶ ἡμᾶς περὶ πολέων καὶ πανταχῶ ποιεῖν Τελέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, οἷς ἀπὸ τῆ Γαλιλίας ἐξελθὼν κατέλαβε τὸ Βυζάντιον, καὶ εἰσλθὼν εἰς Βυζάντιον, τὴν οὖν λεγόμενὴν ἐν τῷ Κωνσταντινέω πολει, εἰποίησεν καὶ ἐκεῖ ποιεῖν Τελέσματα ὁρακλήδεως ἀπὸ τῶν Βυζαντίων, τὸ τῶν Πελαγονίων, καὶ τὸ τῆ Λύκα ποταμῶ τῶ κατὰ μέγεθος τῆς πόλεως περιερχομένων, καὶ τὸ τῆ χιλιόνης καὶ τοῦ τῶν ἰσπανίων, καὶ ἄλλα τινα δημιουργεῖν; καὶ λοιπὸν ἀπὸ τῶν Βυζαντίων ἐξελθὼν ἐποίησεν εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς Ἀπολλώνιος Τελέσματα, καὶ ἡλθον ἐπὶ τὴν Συρίαν ἀπὸ Τυανῶν, καὶ εἰσῆλθον ἐν Ἀντιοχείᾳ τῇ μεγάλῃ, καὶ ἐποίησαν αὐτὴν οἱ Ἀντιοχείς κτήπερ ποιεῖσσι κακῶς Τελέσματα πρὸς τὸν ὅτιον, καὶ ἐποίησαν εἰς τὸν Βόρρην ἀνεμῶν, δύναντας τὸ αὐτὸ Τέλεσμα καὶ τὴν ἀνατολικὴν πύργον.

*In the same times of the Reigne of Domitian, flourished the most learned Apollonius Tyaneus who got himselfe a great name by travelling about and making Telestes in all places where he came, for the Cities and the Countries. From Rome he went to Byzantium, and entring into that City of Byzus (now more happily called Constantinople) he made there also many Telestes at the in-*  
*stance,*

stance of the Citizens, as that against the storkes, against the river Lycus which passeth by through the middle of the City, that against the Tortoises, that against the Horses and other strange things. Then afterward leaving Byzantium he went and did the like in other Cities. From Tyanis he came into Syria, and so to Antioch the great, where also he was desired by the cheife men of the City to make such Telesmes as they had need of. And he made one against the Northerne winds, and set it up upon the East port of the City.

The Author goeth on, and at large describeth *Apollonius* his charmes against the gnats and scorpions, adding moreover that *Apollonius* walking upon a day with the cheife men of the City to observe the situation of the place, happened upon a ruinous pillar, and enquiring into the purpose of that, the Citizens related unto him, that in the dayes of *Caius Caesar* when the City had beene shaken with an Earthquake, *Δεββόριος τις* φιλόσοφος τέλεσις ἐποίησεν τὸ τέλεσμα τὸ τοῦ ὅτε δονήσαντι τὴν πόλιν ὑπὸ σεισμῷ μὴ πύθηναι, στήσας τὴν κίονα καὶ ὑπερέθηκεν αὐτῇ σιδήριον μαρμαίρον, καὶ ἐν τῷ σίδηρῳ αὐτὴ ἔγραψεν Ἀπειρα. Ἀπύτω. καὶ πυρρῶνικῃ πύργῳ ὑπὸ τῷ ἀστράτῳ γινόμενῳ χυθὲν τὸ ἐπαίνον τὴν κίονα σιδήριον ἔπεισε. One *Debborinus* a Talisman to prevent the falling of the City in case an earthquake should happen againe, set up this pillar and upon that a marble Pectorall inscribed *Απειρα. Ἀπύτω*, but which in proceesse of time had beene consumed by lightning, &c. The Citizens therefore were earnest with him, to set up a new Telesme, but *Apollonius* fetching a deep sigh ἀνεβόλετο τὸ ποιῆσαι ἄλλο τέλεσμα πρὸς σεισμῶν refused to make any further Telesmes against the Earthquakes; but the Citizens being urgent upon him, he tooke writing Tables and foretold as followeth. Καὶ σὺ τέλειμα Ἀντιόχεια δις πάθεις. ἀλλὰ καὶ πάλιν ἐλεύσεταί σοι χαρὸς, ὅτι δι' ὅτι πύμασι κείσῃ σεισμῶς, δις δ' αὖθ' πύει χάρις ὅπου αἰγματοῖς ὀρένῃσι, εἰ μὴ πάλιν πάθεις.

And thou miserable City of Antioch shalt suffer twice, and a third time shall come upon thee, wherein thou shalt be consumed by fire even in that part by which *Orontes* runneth. And it may be thou shalt suffer yet once more.

This written, he delivered the Tables to the Citizens, and departed

*Joh. m. Antiochen Mf. in Arch. Baroc. Bib. Bod.*

departed into *Seleucia*, and from thence into *Egypt*, καθὼς Δαρμίνθ οὐράτατθ συναράξατο ταῦτα.

But the most concerning *Telesme* to the matter in hand is that against the Scorpions, ὁμοίως δὲ ἐποίησα τέλεσμα ἐν αὐτῇ τῇ πόλει (Ἀντιόχεια τῇ μεγάλῃ) καὶ διὰ τοῦ Σκορπίου, πρὸς τὸ καὶ τοῦ μὲν αὐτοῦ πηλιδιᾶζεν τῷ χώρῳ. καὶ ἔθηκε τὸ αὐτὸ τέλεσμα ἐν μέτρῳ τῆς πόλεως, ποιήσας χαλκῶν Σκορπιν, καὶ χώσας αὐτὸν πύλῃς ἐπὶ ἀνωκίοντα μικρὴν, καὶ ἔκριντο ἀφανεῖς οἱ Σκορπιοὶ ἐκ τῆς ἐνοείας Ἀντιόχειας πόλεως. *Apollonius caused an Image of a Scorpion to be molten in brasse, and set it up upon a little pillar in the midst of the City of Antioch, and the Scorpions vanished out of all their Coasts.*

A like *Telesme* to this was set up at *Hempts* a City of *Syria* *Aramea*, that which *Ptolomy* calleth *ἑμίρα*. In the middle of this, saith an *Arabicke* Geographer, a stone there is set up in a wall having upon it the figure of a Scorpion, and when any one is bitten he bringeth *Clay* and taketh out the figure, which having applied to the place affected, he is immediately cured. Geograph. Nubien. Clim. 3. part. 5.

In the nether Region of *Grand Cairo* the *Crocodiles* were harmelesse, in the upper they destroyed the Inhabitants. To provide against this, the *Talismans* cast a leaden Crocodile, which written upon with an *Egyptian* charme they buried in the foundation of a Temple. This for a long time defended the people, but when at the command of *Achmet Ben Telon* the *Caliph* the leaden Image was melted, the *Crocodiles* returned to their owne malice againe. Cardan. de subtilitat. l. 9. Scalliger. exercit. 196. Num. 6. Ioan. Bodin. mag. demonoman. l. 3. C. 6.

The *Τύχη* τῆς πόλεως or fortune of *Byzantium* stood with one foot in a ship of brasse, the *Statue* concern'd the generall *Genius* of the whole City. The Ship was a *Telesme* erected against the dangers of that tempestuous Sea, and while it stood entire stilled the rage, but some parts thereof being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken peeces were solicitously searched, found out and put together againe, and forthwith the windes and seas obeyed.

Ἡ δὲ γὰρ ἀκριβὴς ἐστὶν τοῦ ἀνελθόντος τῶν πλῆθους ἐκπλήρωμα *Zonaras Annales. l. 3. in Anastasio.*

ἦν, ἀφῆρηντο αὖτις τὰ μέρη τῆ νηὸς ἐκείνης, καὶ ὅσα τῶ νηὸν ἔπλεον τότε εἰς-  
 πλέσται πνύματ' αὖτις βία γυρόμεσιν ἐπιδέοντο ἐν τῷ ἰσχυρῷ  
 ὅπως ἐκ τῶ θραυδῶν τῶν ἡλκῶν νῆα ἐκείνην τὴν καλύμην γίνεσθαι τῶ  
 τῶν πῶλιν ἡσπασαί τῶ πλοίων τῶ φορητῶν, καὶ τῶ πῶν ἐκείνην ἐπιμα-  
 ρείας ἀξιώσαντες ἀνεκάνισαι, i. e. And that it might be certainly  
 knowne that this indeed was the cause why the ships could  
 not safely arrive, the peeces of the brasse were againe taken a-  
 way. Thenceforth whatsoever vessels toucht upon the Coast  
 were driven backe by the violence of the winds. This con-  
 firm'd them in opinion that the breaking of the brasen ship was  
 that which hindred their Carriages from coming up to the  
 City. They therefore caused the ship to be most carefully  
 repaired.

These *Consecrations* (for so also they are called) were more  
 usually but not onely practised in the East. For *Gregory of*  
*Tours* reporteth, that at the repairing of a Bridge in *Paris*,  
 there was found the Images of a *Serpent* and *Dormouse* in  
 brasse, and that at the taking away of these, the Serpents and  
 the Mice came up in great number. More might be added of  
 the *Serpentina columna*, and the *Statua Equestris abenea*, set  
 up (this latter) against the Plague in *Constantinople*, the destru-  
 ction whereof hath beene followed with fearefull and *periodi-*  
*call mortalities*. But enough hath beene said, *Mizaldus* may  
 be scene, and the late Author of the *Curiosities*.

If we draw all up, the Sum will be the Ancient Rite of A-  
 verruncation, That in case a City or Country should be infe-  
 sted with any plague either of disease or noxious Creature, the  
 Talismans were consulted and desired to erect an Image of the  
 plague under a certaine Influence of Cœlestiall Configura-  
 tion.

And this I say was the cause why the Philistin Astrologers  
 gave counsell that golden Images should be made of the *Ham-*  
*orrhoides*, and the Mice that marred the Land, to give glory  
 to the God of *Israel*.

The *Teleme* against the Mice according to *Paracelsus* is  
 to have this manner of Consecration, *Make an Iron Monse*  
*under the Conjunction of Saturne and Mars, and in the House*  
*of*

*Leunclav. pan-*  
*de. lib. 6. hist. Turc.*  
*Nouv. 130.*

*Mizal. l. Cent.*  
*MS. Gaffarel.*  
*curiositez, inno-*  
*yes su-la scul-*  
*pture Talisf-*  
*manique des*  
*pers. 6.*

of 4. Imprint upon the belly Albamaratox, &c. Then place the  
*Telefme* in the middle of the House, and the Vermin shall instantly  
 leave the place. More then to be promiserth. Take a live Moult  
 And tye it to the Iron Image, and it shall dye immediately.  
 But I undertake not that the golden mice were so ceremoni-  
 ously consecrated; yet that they had a Telefmaticall way of  
 preparation answerable to the beginnings and mediocrity of  
 the Art, my owne reason, and above that the weight of *Mai-*  
*mon's* words induce me to conclude.

I say (saith he) of that of *Samuel* concerning the Images of  
 the Hemorrhoides, that they were so called not so much from their  
 externall forme, as from a secret influence within, remediall against  
 the plague in the binder parts.

The *Astrologers* had perceived that this God had beene  
 pleased with the *Brasen Serpent*, which *Moses* the *Talisman*  
 (so they would account him) set up upon a pole in the wil-  
 dernesse, *Numb.* 21.8. And I need not sticke to affirme, that  
 this *Brasen Serpent* against the fiery Serpents was the first  
 occasion (I say not given) but taken, of all these Telefmatic-  
 call practices.

And thus also we may come to know (See *Plinie Lib.* 10. C:  
 27. *Cyrenaisi Achorum: Deum muscarum multitudine pesti-*  
*lentiam inferente, invocant,* why the God of *Ekron* was called by  
 the name of *Baal zebub*, that is, βααλ μῦας (as the *Lxx*) or the  
 Fly-God. The Greeke Copies of the Evangelists for the most  
 part read βεελζεβούλ *Beelzeboul-Dens* or *Belus Stercorens*. So  
 the Printed *Arabicke* and the Hebrew Translation of *S. Mat.*  
 But I presume not originally. And so *Saint Hierome* observ-  
 ed, for seeing the Idiom of *Zebul* is *Syriacke*, it would have  
 beene expected, that that Paraphrase should not have read as  
 it doth, (and undoubtedly ought) *Beelzebub*.

But for the reason, if any could be given, *Scaliger* was likely  
 to give as good as another, and yet his reason is, that the *Scripture*  
 put this name upon the God of *Ekron* by way of deri-  
 sion, quòd in Templo Hierosolymitano Musca carnes victima-  
 rum non liguriebant, quum tamen Gentium fana à muscis infesta-  
 rentur propter nidorem villimarum.

True indeed it is out of the *Pirke Avosb*, that a Fly was never seene in the *Slaughter-house* of the Temple. And 'twas a priviledge of the Jewish Sacrifices above those of the Heathen. But that therefore the God of *Ekyron* should be call'd the Fly-God, is a reason below that mans sagacity. He was properly so called as the most learned *Selden*. But for the cause he confesseth, *Nequeo dicere, nec mihi quis alius opinor satis potest.*

*Synagoga* 2.  
c. 6.

But the *Ekronites* were pestered with noisome flies; To avert this Nulance the Astrologers set up the *Image* of a Fly *Teleomatically* endued; the people finding the benefit of this *Απομύον*, made it a God. The *Israelites* themselves did as much to the *Brazen Serpent*.

## CHAP. IX.

Γραμματεὺς.

*Act.* 19. 35.

**K** Αταστέλας δὲ ὁ γραμματεὺς τῶν ὅχλων, ὁπσίν. Ἄνδρες Ἐπίστοι τίς γάρ ἔστιν ἀνθρώπος, δι' ἡμετέρας τῆς ἑσπέρων σέλιον Νεωκόρον ἔσται τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τῆς Διοτῆς.

Here *Γραμματεὺς*, is falsely; *Νεωκόρος*, not fully rendred. Our owne Translation is, *And when the Towne-clerke had appeared the People, &c.*

But then it should rather have beene as in *Thucydides*, *γραμματεὺς τῆς πόλεως*, that is, ὁ ἐκδοὺς ἐν τῇ κοινῇ τὰ τῶν δήμου γραμματα ἀναγνώσκων, i. e. *The Reader of the common Records*, as the Scholiast there.

But a man of this calling, *ὁ λεγόμενος γραμματεὺς*, (as the Greeke Oratour of *Æschines*) must not have undertaken upon the unweildy people. The Syriacke therefore and Arabicke Translations render it, *A cheife Man of the City*. The *Æthiopick*, as the vulgar, simply, *The Scribe*; truly enough to the Letter, but not filling up the sence, nor themselves well knowing

ing what they mean. *De Dieu* findeth in the Glossarie, Γραμματεὺς, *Scriba, Tesserarius*. Therefore (saith he) *Quum hic in Urbe Epheso designatur aliquis qui absolute vocatur, ὁ γραμματεὺς, merito intelligitur praefectus, qui militibus Sym-bola & munia praefcribit.*

But none of all this will doe right to the word. 'Tis thus.

At that time the *Asiarcha* (so they are termed, v. 31.) who advised *Paul* not to adventure himselfe into the Theater, exhibited the *Olympicks* at *Ephesus* to the honour of *Diana*, which is a reason to me why *Paul* notwithstanding his purpose in the spirit to goe to *Jerusalem*, yet staid in *Asia* for a season, to winne the more to his way, out of that solemne confluence of Heathen Saints then gathered together, ὅκ πάσης τῆς Ἀσίας, out of the whole *Common* of *Asia*.

In these Celebrations three principall Officers of Ludicrous, but Holy State were concerned.

The Αὐτοάρχης, the Γραμματεὺς, and the Ἀμειβιδαίης. I learne this of an Ancient Author quoted by *Ioannes Antiochenus Melala*, in the 12 Booke of his Chronography. Καὶ ἐγένετο

ἐν αὐτῇ Ἀντιοχείᾳ Αὐτοάρχης ἐν τῇ αὐτῇ θείᾳ καλέσκει ὀνομαδεῖς παρὰ. *Feb. Anti.ch.*  
 τῷ Ἀρενίῳ, ὁ δὲ ἐπάρχων πολίτης Ἀποχρῆς, ὅς τις φορέας τὸ ῥῆμα τῷ. *MS. in Anti.h.*  
 Αὐτοάρχει, τὰς μὲν ἡμέρας ἐτιμᾶτο καὶ προσκυνοῖτο ὡς αὐτὸς ὁ Ζεὺς. καὶ. *B. roccian,*  
 ἄνθρωπον δὲ εἰς οὐκὼν τὰς αὐτὰς ἡμέρας, μετὰ δὲ εἰς κλίνην, ἀναπύπων, ἀλλ' εἰς. *Bell. Bod. Lib.*  
 ἐξέσπον καὶ διώδωκεν εἰς ἑσπέρῳ ἑσπέρῳ λίδων καὶ καδάρων σωματίων, καὶ θρυίνης τῶν Κομοδῶ. *12. Περὶ 250.*  
 ψιδῶν, ἐφόρει δὲ σελὴν διάχυτον ἀσπρὴν ὡσεὶ χιτῶν, καὶ σέσανον παρὰ λυχνιῶν, *Gasiliensis καὶ*  
 καὶ μαργαριτῶν, καὶ ἄλλων τιμῶν. καὶ κατεῖχε ἐκβδὸν ἐβελλίην, φορῶν εἰς. *περὶ τῆς Ολυμ.*  
 τὰς ἰδίους πόδας σκεδῶλια ἀσπρά, &c. *πρὸν Ἀποχρεῖα*  
*τῆς μαχαλῆς.*

Ὁ δὲ Γραμματεὺς προεχρεῖτο παρὰ τῆς βουλῆς, καὶ τῷ δῆμῳ, ὀνόματι Πομπηανδρὸς Κριάειρος, ὁ δὲ γένος συγκαλητικῶν Ρωμαῖος ἐπάρχων, φορέας καὶ αὐτὸς σελὴν ἀσπρὴν, καὶ σέσανον ἐλόχευτον, πύπην φυλοδύοντον. ὅντινα ἐτίμων καὶ προσκυνοῦν ὡς τινα, θεοὺς, ἀπὸ βλάστη.

Ἡ αὐτὴ δὲ βουλὴ καὶ ὁ δῆμος πάλιν προεβάλλοντο Ἀμειβιδαίην ὀνόματι Κέσιον Ἰλλύσιον, φορῶντα ὡσαύτως σελὴν ἀσπρὴν ἐλοσσεῖαν, καὶ σέσανον πεπλεγμένον παρὰ δαφνίνων φύλλων, καὶ ἐν τῷ μέτρῳ σπιδάειον χρεῦσιν ἔχον τὸν δία, ὅντινα Ἀμειβιδαίην ἐτίμων καὶ προσκυνοῦν ὡς τὸν



Ἐμὴν. καὶ οὗτος ὁ σὺνδὲς Δομνῖνός ἐστι χρονογράφος πάντα ταῦτα συν-  
γράφει, &c.

That after the reviving of the long intermitted Sports (by an Edict from the Emperour Commodus) in the same Sacred San-  
ction Aphronius a Citizen of Antioch, and one of the Expre-  
cti was first named Alytarcha, under the person whereof he was  
daily honour'd and ador'd by the name of Jupiter. And during  
the Solemnitie, never came within doores, or lay upon Bed, but  
slept upon the ground, in the open aire, lying upon stones covered  
over with a rush mat, and cleane Carpets. His Habit was a long  
guilted Robe white as the Snow, upon his Head a Crowne of Car-  
buncles, Pearles, and other precious Stones. In his hand an  
Ivory Scepter, and white Sandales upon his feete.

The Grammateus then first chosen by the Senate and People  
was Pompeianus by Name, a Quæstor, and descended of the Ro-  
man Senatours. His habit also was a long white Robe, upon his  
head a Crowne all of Gold made after the Laureat Fashion.  
And Him they honour'd and ador'd under the name of A-  
pollo.

Ἰπποκρίτης  
Ἰλλύστριος καὶ  
καίσαρος, &c.  
Procopius  
Illustris  
Cæsariensis,  
&c.

The same Senate and people chose Cassius Illustris  
Amphithales, whose habit was in like manner a long white Robe  
of Silke, upon his head a wreath of bayes, in the middle (or hang-  
ing at his breast) a golden pectorall, upon that the figure of Jupis-  
ter. He was honoured and adored by the name of Mercurie, as I  
finde all this in the learned Domninus his Chronography, &c. So  
Iohan. Antiochenus.

The office of the Grammateus I conceive to have beene the  
registring of the Victors names, the time and Stile of Rewards,  
&c. which were therefore called τὰ γραμματα τῶν ἱερωνίκων.  
The Records of the Holy Conquerours, as the inscription upon  
the Farnesian Marble: and the Receipt or Office of these  
Records was answerably termed Γραμματεῖον. See Faber's Ago-  
nisticon, Lib. 3. C. 23. & 27.

And such a Scribe or Actuarie as this was the γραμματεὺς ὁ  
ὑπαρχὸς, Who when he had appeased the people, said, yee men  
of Ephesus, &c. which how proper it was for him to doe,  
will

will be easily confessed by them that shall consider what the Tradition hath that the *Alytarcha* was named by the Empe-  
rour, but the *Grammatens* and the *Amphisthales* were chosen  
by the People themselves. And the *Grammatens* was first in  
order.

CHAP. X.

Νεωκόρος.

Act: 19. 35.

*What man among you is there that doth not know that the City  
of Ephesus is a worshipper of the great goddess Diana? &c.*

SO wee translate, as the vulgar, *Cultricem Diana*.

The *Arabicke* Paraphrast doth not seeme to have under-  
stood it. *Iunius* his Translation of that is, *Viri Ephesi, qui ne-  
scit Civitatem Ephesiorum esse Artemidis magnæ* His note  
in the margin is, Gr. Νεωκόρον non est hic. I had otherwise  
thought it might be an error in the printed Copy, but I found  
it so too in a faire pointed manuscript in *Queenes Colledge*  
*Library*.

Quatuor E.  
vangel: Epist.  
Apostol. & A-  
postolor. Act:  
Mss Arab: in  
Arch: Biblioth:  
Regimens.

For the Greeke, the *Etymologists* notation is, Νεωκόρος ὁ  
τὸ κοῦρον, τὸ καθαίρειν, καὶ τὸ νεὸς Ἀφιδῶς, from *Nads*, Attically *Neus*, and  
κοῦρον in the signification of καθαίρειν, One that maketh cleane  
the Temple. Νεωκόρος (saith *Phavorinus*) ὁ τὴν Ἐκκλησίαν κοσμοῦν  
καρῶν καὶ τὸ παῖον, one that sweepeth the Church. But *Suidas* ὁ τὸν  
Νεὸν κοσμοῦν καὶ εὖ ἡγεῖται, ἀλλ' ὃ παῖον, Not one that sweepes  
but adorne and beautifies the Temple, καρῶν καὶ καλλωτίζειν, ὅθεν  
καὶ Νεωκόρος, as the *Scholias*t upon *Aristophanes*.

Scholias.  
Arist: ad Ne.  
pal. p. 61.  
Astronomicῶν  
Lib: 4. C: 7.

The word is sometimes read in Latine and elswhere then in  
the inscription cited by *Gruter*. for *Iulius Firmicus* saith *De-  
fluxus a. & Luna si plena lumine feratur ad x. facit magnos*  
*&c. Neocoros quoq, aut prophetas, vel Sacerdotum principes.*  
And the same Author in another place. *Serapi in Egypto*

colitur.

colitur, hic adoratur (i.e. Alexandria.) hujus simulachrum Neocorum turba custodit, & ad memoriam vetustatis errans populus ordinem sacrorum in honorem integerrimi ac prudentissimi hominis constitutum contentiosa hodie animositate custodit &c. Where also it may be noted that in great and frequented Temples, the Neocori made up a considerable number, and were distinguished therefore into degrees of order, as by that in the body of inscriptions. Ο προσκυττω τῷ Νεωκόρῳ Φαλαγε and by the vetus *Expositio totius orbis*, C. 18. in the Description of Alexandria.

Εξήγησις ἑλ-  
την κούρας, α  
Io. Gotsfred E.  
dit.

The word is (by those who doe it most properly) translated *Editwa*, so the Syriacke. And it is the uttermost sence the Interpreters have as yet gone downe into. We may render it, as the Italian Translation by *Deodate, Sagrestano, the Sacriff of the great Goddesse Diana*. But to be said here in so collective a sence of a whole City is without any knowne parallel in Bookes, if men of the greatest conversation in these have sufficiently observed.

Master Selden.

In the marbles, (though lesse in these, but in the Greeke Coynes most frequently) it is found from the beginning of the Empire downe to *Gallienus*. The inscriptions are in those of *Augustus*, Καυσαρίαν φιλοπολεῖτων Νεωκόρων. In the *Tiberian*, Παριφρεῖτων Νεωκόρων. Περιβαλμένων δις Νεωκόρων; In others, ἡσυπιδουα Σαρδιαίων ἡδὲ Νεωκόρων. Ἀκτα Πύθια Πλευσίαν Νεωκόρων, Εφεσίαν Δ Νεωκόρων. Εφεσίαν δις Νεωκόρων, ἡ τῆς Ἀρτίμιδι.

*Antonini Augustini* his note upon the word, is, *Questa parola per intender la d'a molto da fare a quelli che veggono le Medaglie con qualche diligenza*. That it hath perplexed even those who have perused the Medals with the greatest circumspection and sagacitie.

Animadvers. in  
Sueton p. 131.

*Causabon* to the *Monumentum Ancyranum*, hath this opinion. That when *Cesar Augustus* and the succession by his example, granted to provinciall Cities the erection of Altars and Temples, and exhibition of the Olympickes &c. for the upholding of common interest, and to confesse the honour and Divinitie of the Emperours, the Cities so indulged, accounted it a speciall grace to be stiled the *Neocor* or *Sacriff of the Solemnities*.

For

For other Moments making up to the untying of this hard word, I remit you to *Master Selden upon the fourth Arundell Marble*: where I thinke there is as much said, as by the revealed stocke of Antiquity could possibly have beene, though you may see to the later *Petit. variar. Lett. Lib. 4. C. 10.* But I shall let you downe something out of an antient Author, which will reconcile the word to this very sence and require it to a lesse strange and unlikely sound.

That the word is a terme of Devotion respecting to these holy Games, the mentioned Marble intimateth enough, *συντερον δόγμα Συγκληήτε, καθ' ὃ δὲς Νεωκόροι γήναμαν ἀγῶνα ἱερὸν &c. Sacrum Certamen, &c.*

And the reverence indeed was of such an intemperate height that not the solemnitie it selfe onely, but the people also for the time being, and the victors ever after were accounted and called *Holy*.

For, *Εἰ τις ἐξ αὐτῶν, εἴτε γυνή, εἴτε ἄνθρωπος, τῷ ἱερῷ, φησι, δῆμον κρᾶζοντο* Johan Anstos. ἀνέστη, ὁ στρατεύς, ὡς νικητὴς σάφρον ἔθηκεν ὡς τῆς τελευταίας αὐτοῦ. εἰ- chen, uli Ser, στραμίζετο γὰρ εὐδίας μὲν τὸν ἀγῶνα καὶ ἐγένετο ἱερεὺς. ἀσπίδας καὶ ἰσθμίου φιλοσοφοί, αἱ στρατεύματα ἐγίνοντο μὲν τὸν ἀγῶνα, ἱερεῖαι.

*If any of the Company, whether Maiden or young Man, upon the acclamations of the holy People, were crowned, The Crowned as victor, was to spend the rest of his dayes in a cloister: for immediately after the Games were ended he was consecrated a Priest; likewise the virgin votaries, if crowned, were made Nunnies.*

Nay so yet more holy was the opinion of these games, that the Emperours themselves accounted it no fall of Majestic to beare the *Alytarcha's* part and be a *May-King*, or *Mock-Emperour* in these *Revels*.

*Εφόρεισε τὸ γῆμα τῷ Αλυτάρχη ὁ βασιλεὺς Διοκλητιανός. τὴν δὲ πάλιν ὁ Αλυτάρχης ἀπαρὼν ὁλοσπεμκὸν ἐφόρει, ὁ δὲ βασιλεὺς αὐτὶ τῷ ἀσπίδι ἐφόρεισε πορφύρην. Ταῦτ' ἄλλα πάντα, ὡς ἦν ἐν τῷ Αλυτάρχει πορφύρην, κρατῶν τὸν ἱερὸν ῥάβδον, καὶ στρατιωτῶν τὸν δῆμον.*

The Emperour *Dioclesian* (as the same Author out of *Dominnus*) tooke upon him the person of the *Alytarcha*, with this difference onely, that whereas the *Alytarcha* wore a long white Robe of

of Silke, the Emperour wore one of purple. In all other respects he was habited as the *Alystarch* used to be, holding in his hand a holy Scepter, and doing reverence to the People.

And as if he had been greater in these then in the Imperiall Robes, *μὲν τὸ πρῶτον τὰ ὀλύμπια ἐχέειτο βασιλεῦσσι, λέγων, ὁ δὲ πρῶτος τὴν βασιλείαν, καὶ ἐπορεύετο ἡμέα τὴν ἀθανάτου Διὸς. καὶ ἐκ τῶν ἑωρων ἄνω, &c.* i.e. *The Olympickes ended, he would be King no longer, saying, I have put off the Empire by putting on the habit of Immortall Jupiter. And so continued ever after.*

The like was done by *Maximinian*, as the same Author in his life.

Put all this together, and the summe will be,

That the Celebration of these Games in this or that City of the *Common*, was a Solemnity thoroughly sanctified in the opinion of the people, as an observance of high devotion and Religion to the Gods and Emperours, the performance whereof could not be done without a Priesthood of Ministers.

And to that sense the *Alystarch* ought rather to have beene rendered, not *Principes* (as the vulgar (or *Primores*,) as the Syriack and Arabick) that is, the Cheife of *Asia*, as we: (though this will hold too) but *Sacerdotes Summi*, The *High Priests of the solemnity*: the devotion whereof could not but move the City so obliged very much to affect the Dignity and Title of the *Νεαρότης*, to adituate such a peice of Divine Office, where so many Gods were present by their *Proxies*, where not the sports, themselves but all the Company were reputed *Holy* for that time, and some accounted so ever after.

The Grace of this how often it was granted to this or that City, (as to some it was the *fourth* time) so often was the stile expressed in the imperiall Coynes, to the present purpose that of *Valerian* serveth best.

Upon the Reverse 3 Temples, in the midst an Altar, with the fire kindled, and wreathed about with a Serpent (the heathen *Hieroglyphicke* of Mysteries and religion) with this inscription, *Νικηφόρος τῶν τοῦ Νεαρότων. Upon the face 3 heades, answerable to the 3 Temples; The first of the Emperour himselfe, the other of his two sonnes, Gallienus and Valerian Caesar.*

For

For the Connotation of the turne or time as *dis* *της* &c. with mention of the Deity sometimes, but so often without it. The reason is hard and slippery. The last resolution that I know to have beene made is this: That in all likelyhood, The *Mater Deum* or the mother of the Gods was common to all the Cities of *Asia*; And that whensoever the *Νεακόρος* is written with a note, of the time onely, as in those of the *Gallieni*, *Συμυναίου* *dis* *Νεακόρων* In those of *Caïus*; *Σελευκίαν* *Νεακόρων*, &c. and most constantly so, The mother of the Gods is to be understood. Otherwise, if the speciall Deity of the place be mentioned, as *Μαγνήτων* *Νεακόρων* *Αρτέμιδος* in those of *Maximine*; and *Εφεσίων* *dis* *Νεακόρων* *καὶ* *τῆς* *Αρτέμιδος*, the God of the place is to be meant single.

Certainly the Games could not weare out so much of their old relation as not to be principally addressed to the Gods of the first right, though not without a flattering concernement of the Emperours, the Gods below (as the times then were) having taken the place of those above. The old Gods of the Games were *Jupiter* in the first place, and the next *Apollo*. And that the respect to them continued still and beyond these dayes of *Claudius*, is plaine by the note before, where the later is represented by the *Grammateus*, the former in the *Alytarcha's* part. And so I doubt not to understand the Reverses, where the *Νεακόρος* are set downe without expression of the Deity. Where 'tis otherwise (and that is not often, especially if the last Observers Note be good; *vixque aliter usurpamus prater tria quod sciam exempla reperias*) It is a speciall super-acknowledgement of the God of the place; as the *Εφεσίων* *dis* *Νεακόρων*, *καὶ* *τῆς* *Αρτέμιδος*, The great *Diana* of the *Ephesians*, whose *Νεακόρος* the City of *Ephesus* now was. It is not *Νεακόρων* *ἥ*, but *ἑως*, the now *Sacrist* of *Diana*. And why the mention should be so often ('tis onely so for ought I yet know) of this *Diana* is not so strange, if it be considered that she was not onely great of the *Ephesians*, but of all the *Common*; and to whose Shrine there went up a more famous and frequent pilgrimage of *Devotaries*, then to any *Holy Land* of theirs whatsoever.

M. Perie.

This is the sence of the *Neomagos*, and this was the meaning of the *Altary*.

## CHAP. XI.

Nact. ἀργυροί.

Alt. 19. 34.

For a certaine man named Demetrius a Silver smith, which made Silver Shrines for Diana, &c.

THE Syriacke Paraphrast leaveth the Greeke Name as he found it. The Arabicke and Ethiopicke translate it *Silver Images*. *Beau*, *Temple*, *argentea*, *Silver*, *Temple*, but meaning by this certaine Coynes stamp't upon with the Figure of *Diana's Temple*.

Such indeed as these are found, Silver too, and among those of *Alaudinus*.

*Julius Pollux*,  
*Onomastic*, Lib.  
9. C. 6.

And 'tis the more probable, for that some ancient Coynes have beene called by the name of their Expresses, as the *Arabians* had a certaine Coyne (saith *Pollux*) *argentea* *Buc*, from the figure of an *Ox* (imprinted upon it. So the *Peloponnesians* had a kind of Coyne called *κακιδω* (as *Strabo*) or *κακιδω* (as *Hesychius*) from the figure either of a *Swallow*, or *Tortoise* enstamped upon it.

And the *Jews* too had a Coyne of very aged Memory, called by the name of the *Print* which was a *Lamb*, *equivalent* (as it sounds to the) *Minchah* *translating* from the *beginning* of the *World*. 'Tis said in the 42 and last chapter of *Job*, that all his friends gave him a *Price of Money*. The Syriacke there is, *pecudem unam*. So the vulgar. The Greeke and Chaldee, *Α Λαμβη*. The Original is, *Λαμδα* and thus twice more found in Scripture, *Job*. 42. 30. which repeareth idly that of *Gen*. 33. 19. where *Jacob* is said to have bought a parcel of Land for a hundred pieces of money. So was the *Margaria* in *Jerusalem*. But that is, as the *Hebrews* expounding it, money enstamped upon with the Figure of a *Lamb*. *Abbas* said,



said, כְּשֶׁרָכַחְתִּי לְאַחֲרִיקִי &c. When I travailed into *Aphri-*  
*ca*, I heard them call money *Kesita*, or by the name of *the Lambes*, Talm. in Rosh,  
 but to what use will this be? why to the expounding of that which H. B. Sanh. fol.  
 is said in the Law, a hundred Lambes, that is, peices of money, 26. a.  
*Gen. 33. 19. &c.*

It cannot well be otherwise, for if we take the price of  
 the feild in Lambes (not doubting neither but that the old man-  
 ner of exchange by wares was then most possible) what shall  
 be said to Saint *Steven's* Tradition, that the feild was bought  
*τιμὴν ἀργυρίου*, for a price of Silver, the same feild, though  
*Abraham* be put there instead of *Jacob*, corruptly enough  
 notwithstanding what Master *Broughton* hath said, yet there  
 it stands still, and upon irreconcilable tearmes in Reverence to  
 the Booke. Use that reverence still, The Booke will be the  
 bigger, and the Scripture the lesse.

The Heathens say too, that the impresse of a Sheepe was  
 marked upon their first Coyne, and from thence their money  
 was called *Pecunia*; and *Varro* saith that the hint of this was  
 given *a pastoribus*. The Roman Shepheards might have it from  
 the Hebrewes, to whom this trade of life was more famously  
 peculiar.

But the truest understanding is that of *Erasmus*, that the  
*Numi capite* were little silver Chappels representing the  
 forme of the *Ephesian Temple*, with the image of *Diana* en-  
 shrin'd.

And to this agree the Heathen Rites; For *Asclepiades* the  
 Philosopher, *Dea celestis argenteum breve signum quo cum-*  
*que ibas solutus est secum asserre*, was ever wont whither so ever  
 he went, to carry about him a small silver Image of *Urania*. Ammian. Mar-  
cellin. in Juli-  
ans. Lib. 22.

And *Dion* saith of the Roman Ensigne, *Et N. vultus imperatoris, &c.*  
*in aureo ardore pectoris inscriptum*. That it was a little Temple, and in  
 that the figure of an Eagle set in gold. But this to *Lipsius* is  
 but *Intericantum aliquid, ubi animo in Nummis usquam talis effigi-*  
*gitur? quin nude ea conspiciuntur (& centenz aliquot extant)*  
*sine tegmine ullo Sacelli? In columna tantum Traiani rescio*  
*quid in aliis Aquilaram impanitur, quod Sacelli figuram re-*  
*ferat.* &c. De Militia Ro-  
man. Lib. 4.  
Dialog. 5.

*Du Choul. p.*  
287.

'Tis true, that in the Coynes this is very rarely exprest, though it be certainly found in a *Reverse* of *Maxentius*, Silver. The Eagle and Temple in *Trajan's* Pillar (though this use be made of it by some) cannot so justly be wrought over to this meaning. However 'tis a thing that will hardly goe downe with any body, that *Dion* should not know what belonged to the Roman Eagle.

*Ρωμαϊκ. Lib.* which the same Author mentioneth. *Εν τῇ δὲ τῷ Ἀλβανῷ νεώς*  
*39. p. 62.* *Ἡεστὸς βραχὺς, ἐπὶ πρᾶξις τινος πρὸς ἀνατολῶν ἱερῶν,* a little Temple of *Inno* set upon a Table, and turning towards the East.

This indeed is enough to declare the use of these Little Shrines in the Heathen Devotions, but supplyeth not the maine want of a like acception of the word *Nads* or *νὰς* passing (as in the Text here) in the diminutive sence of *ναιδίων* or *Ναϊκος*, without the addition of *μικρός*, *βραχύς*, or the like.

'Twill be very hard to finde it so elsewhere. And therefore make the more of this lucky passage in an old Scholiast upon *Aristotle's* Rhetoricke.

*Arist. Rhet.*  
*Lib. 3, C. 15.*

*Aristotle* saith ὁ Μελαγῶπι Καλλίστρατος κατηγορεῖ ὅτι παρελογίσατο ὅτι ἡμῶν βέλια ἰσχυρὸς τῆς Ναοποιδός, that *Callistratus* accused *Melanippus* for cheating the *Ναοποιδός* of three Holy halfe-penny farthings. The *Ναοποιδός* are rendred by the Latine Interpreters *fabri adiles*, or *templorum constructores*. As if the Architecture of a Church were any one mans artifice. The old Scholiast expounds the *Ναοποιδός*, οἱ τὰς νὰς ποιοῦσι. *Temple-makers*. But that is, (saith he) ἦτοι εἰκονοστάσια τινὰ μικρὰ ξυλινὰ ἢ πωλῆσαι, certaine small wooden Temples enshrined with Images which they made to sell.

A like sence of *εἰκονοστάσια*; See in *Codin, De Officiis Aulae Constantinopol.*

And such Temples as these (abating the *Materiall*) were the *Νὰς ἀργυρεῖς τῆς Ἀρτέμιδος*, The Silver shrines not *for*, but of *Diana*, made by *Demetrius* and the Craftsmen to be sold. And the respect of this was that which moved the quarrell. The great Goddesse indeed was pretended, but at this time there

there was a solemne Confluence of all the Lesser Asians, to the *ἱερὸν ἀγῶνα*, or *Holy Games*, celebrated at *Ephesus*, to the honour of other Gods, but to *Diana* in cheife. And it must needs have beene very much out of the Craftsmens way, if it could have beene perswaded (as *Paul* endeavoured to doe) that these enshrined *Idolillos* of *Diana* so much bought up by the devout people, were no Gods because they were made with hands.

And such a shrine as these *Nadi* was the *Σανὴν τῆ Μολάχ*, c. 7. v. 43. as the Lxx rightly translate that of *Amos* the Prophet, c. 5. 26. The Originall is, *מכור מלככם Succoth Malcechem*; that is, not an Idoll so called, as the vulgar and others; but the Tabernacles of your King or *Moloch*. Their King was *Saturne*, whom the *Persians* and *Arabians* called *Civan* or *Caivan*, as *Aben Ezra* truly observed, and the *Persian* Glossaries make to appeare. The *Egyptians* called him *Pepér*, as may be seene in the Copticke Table of the Planets. *prodrom. Copt. C. 5. p. 147.*

The Idolatrous Jewes were to call a Heathen God by the Natives name, *Civan* or *Civan*. The Natives were the *Arabians*, in whose wilderness they then were.

Therefore the Prophet retained this word. But the Lxx as translating to *Ptolomy*, rendred *Rephan*, which Saint *Steven* followed. In these little Tabernacles they enshrined (as the *Ephesians* those of *Diana* in the *Nadi*) the *τύροι*, Figures which they made to worship (it was the figure of a Planet) The Figures of *Saturne*, or the Starres of their God *Rephan*.

## CHAP. XII.

Job. 26. 6. 7.

*Hell is naked before him, and destruction hath no covering.*

*He stretcheth out the North over the empty Place, and hangeth the Earth upon Nothing.*

**T**Hough Hell be naked before Him that made it, (and yet he made not death) as to us, destruction hath a Covering. I have wondred much at the Curiosity (now learned soever) of some who undertake to set downe the subterraneous Geography of this place, and describing so confidently as if they had bene there already, not the Gates and Chambers of death onely, but the very points of the Compass in that Region and shadow, and how many Soules may sit upon the point of a Needle.

Rulca: de Infern. &c.

I will onely put these men in remembrance of the *Syriacke Reading* in the last velle: where instead of those words (*but how little a portion is heard of him?*) that Translation rendereth. *Ex quibus firmis matris mundum est deo* (which testifieth to confesse, as if our best expressions of the workes of God were but in a manner to give the Maker ill language.

And if it be so, then for men to speake of Hell as if it were Naked before us, is to give Him the Lye.

But my businesse is to tell the meaning of *Job* in the next words, *He stretcheth out the North, &c.*

The North here is not to be taken for the Terrestriall Globe, as the Iewes would have it, for they are deceived who thinke the latter clause to be a Repetition of the former.

The North is meant of the *Heavenly Expanse*, as the word *stretching* sufficiently intimates. And though the North onely be nam'd, yet the whole spheare is meant. And yet not onely for this reason (as all thinke yet) because the North

erne

erne Hemisphere was principall as to *Job's* *Respect*, and the Position of *Arabia*, but because this Hemisphere is absolutely so indeed, 'tis principall to the whole, for as the Heavens and the Earth are divided by the middle line, the Northern Halfe hath a strange share of Excellency. We have more Earth, more men, more *Starres*, more day: And which is more then all this, the North Pole is more *Magneticall*, then the South. For I have alwayes observed (saith a learned man in this experience) that the Pole of the Magnet which hearkens selfe North, is alwayes the most vigorous and strong Pole, to all intents and purposes.

Ridley of Mag-  
neticall bodies  
and motions.  
C. 6. p. 11. all  
these will be  
found in the  
same place

This North (that is the whole Firmament) He stretcht out over the Empty Place, that is, not the Air, yet is intended to be said, of the whole of either Hemisphere.

The word in the Text is *והוא תהו*. This word signifies Nothing. So the motenimages *אש* and *אין* are said to be *רוח* and *תהו*, that is, Confusion as we. Or *אין* and *Nothing*. For their knowledges are as dark. *אין* is said to be an *Idol*, *Nothing* in this world. But especially it signifies that Nothing in the Chaos before the *Creation* of Earth, was made, as Gen. 1. The Earth was *Tehu*, that is, *Nothing*; or as the *LXX* translate it, *incomprehensible*, as the *Saxon* interprets it, *the Earth was void, badal*. *Quesada* is *Tehu* or *Nothing* it means that He presided over the *Nothing* or *Significanth* and then hang'd the Earth upon the same *Nothing*. But of this manner of appension some- what more is to be said.

God in the beginning (as *St. Basil* signifies) stretched a Center in the *Tehu* or *Inane*, indued with that quality as might call unto it the congeniall parts of the *Chaos*, which immediately applying themselves gathered into this Globe. Which pretendeth, as if the Frame consisted by an Equilibration of parts to the Center of Gravity, as it continues to be mistaken by common Philotophy. But it is time to know that the Earth doth not hang *ponderibus librata suis*,—but by *Myriadall* vigour impressed by the Maker upon the whole Frame, but especially communicated from the Center to both the Poles by *Meridionall projection*, by which engagement and

and conjuncture of parts, the whole to firmly and obstinately consisteth, that if by *Staticall* impulſion as *Archimedes* undertooke, or by a higher distresse it should be forced from this situation, it would eagerly and instantly returne to it's owne place againe.

The thing is certaine from the conformity of the Needle, to the Axis of the Earth in all parts of the world.

Gellibrand of  
the variations  
of the variati-  
on, &c.

From the Reasons of variation (and the variation of that too) caused by an unequall proportion of this *Magneticall* force in severall parts of the *Globe*; from the Experiences made upon the *Fervella* or little Earth of *Leadstone*, the *Poles* whetof being found out by the filings of Steele or otherwise, If a *Needle* or small wire be applied to the *Equinoctiall* parts, it will place it selfe upon a *Meridian*, moved from thence it maketh an acute Angle to the *Axis*.

About 34 degrees from the *Equator* it makes a right Angle, from thence it continueth to be *recto major*, till it come to the Pole it selfe, where it standeth *perpendicularly*.

Therefore the *Globe* of the Earth consisteth by a *Magneticall dependency*, from which the parts cannot possibly start aside, but which howsoever thus strongly seated, upon it's Center and Poles, is yet said to hang upon Nothing, because the Creatour in the beginning thus placed it within the *Tobu*, as it now also hangeth in the Aire, which it selfe also is *Nothing*, as to any regard of *Base* or *Sustentation*.

CHAR.

## CHAP. XIII.

Κεφάλαιον ΣΤΑΤΕΥΣ.

Luk. 13. 19.

*It is like a graine of mustard seed which a man tooke and cast into his garden, and it grew and waxed a great tree, and the fowles of the Aire lodged in the branches of it.*

**P**ythagoras said, *Sinapi principatum habet ex his quorum in sublime vis feratur.* That Mustard seed hath the preeminence among those things whose power is to ascend upwards, which might seeme to pretend to the growing spirit of this graine, had not *Pliny* preengag'd us to the sense of operation, *quoniam non aliud magis in nares & cerebrum penetret.* *Plin: Nat. hist. lib: 20. c. 22.*

The graine especially of the second sort, *quæ rapicium frondem exprimit*, is not unapt to shoot forth in a garden soyle under what clime soever not intemperately cold, and to a proportion of height more then ordinary; and 'tis one of those which a great Naturalist of our owne bids us make experience of, whether it would not grow up out of a Staggs Horne. *Cens. 6. 550.*

But of so prodigious a stature as the Gospell describeth I could not finde any observation made by those who have most of all noted upon the exotick simples. It is to be imputed to the strange pregnancy of the Hebrew earth, concerning which, as of their City, very great things have beene spoken.

In the *Babylonish Talmud R. Joseph* saith, מעשה בשיחין בחדר, ונפשה אחד פוחן ונמצאו בו שהניה לו אביו שלשה ברי חרדל ושעיה קבין חרדל ועציו סככו בו סוכת יצורין *Ketub. fol. 3. b.*

A certaine man of *Siehem* had bequeathed by his Father three bowes of *Chardell* or *Mustard*, one of which was broken off from the rest, and it yielded nine Kabs of seed, and the wood thereof was sufficient to cover over the *Potters House*. The same Tradition



*Tremel is*  
*Mat: 13: 31.*

dition is remembred in the *Hierusalem Talmud* cited by *Tremelius* out of the second (it should have been the teaventh Chapter) of *Peah*, or *de angulo agri*, the *Corner of the field to be left for the poore &c.* and here the bow yeilded ברי שלשה חררל not nine, but three *Kabs* of *Chardell* or *Mustard seed*.

In the same place of the *Hierusalem Talmud* (quoted also by *Tremelius*.) *Simon* the sonne of *Calapha*, saith אחר קלח של חררל היה לי בתוך הגן שלי והייתי עליה בו כעץ הדוראש השמינה *I had a stemme of Chardell in my garden, into which I could climbe up as into a fig-tree,*

Though I doubt not but the Doctors over-reach, yet it argueth so far the extraordinary growth of this Herbe in that good Land, that our Saviour is quit of the strangeness and wonder of his words.

So when he saith that the Mustard-seed is the least of all seedes, though it be not precisely true in respect of the smaller seedes of *Poppy*, *Rue*, &c. yet it is as properly spoken to the Jew as if it were, who when he useth *parvis componere magna*, commonly doth it by the graine of Mustard-seed: so in the *Adore*, *Maimon* maketh a comparison betwixt the Firmament and a graine of Mustard-seed. They are comparable, (saith he,) in the three dimensions, though the one be of the greatest and the other of the smallest magnitude.

*More Nevochi:*  
*P. 1. C. 56.*  
*fol. 37. b.*

#### CHAP. XIV.

*Mat: 6. 1.*

Προσέχετε τὰς ἐλεημοσύνας ὑμῶν μὴ ποιῆτε ἑμπροσθεν τῶν ἀνθρώπων. &c.  
*Take heed that you do not your Almes before men. &c.*

**V**ery ancient Copies have it, Προσέχετε τὴν δικαιοσύνην. And to the *Vulgar*. *Take heed that you do not your righteousness &c.* which is the word for *Almes* in the Orientall phrase.

That of *Solomon* *Prov. 10. 2.* *The treasures of wickednesse profit nothing, but righteousness delivereth from death:* The booke of *Tobit* rendreth ἡ ἐλεημοσύνη σωσεται.

*Almes*

*Almes deliver from death.* So the Lxx *Pfal.* 24. 5.

The Hebrew ancients say that *David* gave Almes to the poore every day, and moreover as oft as he went into the Synagogue or Schoole, saying those words, *I will behold thy face in righteousnesse* &c. as the *Persish* to the wise sayings of *Ben Syra*. Where also the poore mans box is called *קרן של צדקה* the box of Righteousnesse. *Persish Ben Syra. 10. Alph. 1. Pfal 17.*

The poore indeed in Scripture are called *Domini bonorum nostrorum*. *Prov. 3. 27. Withhold not good from them to whom it is due. Mibhahalan from the owners thereof.* And therefore to give to the poore is but *suum cuique tribuere. Aristotles Justice.*

The Hebrew stile of begging intimateth alike. Their *Maunders* use to say, *אכיל וכו' think me worthy. Or tis just that I receive. Vaikra Rabba, § 34. Nay לי מצוה Da mihi preceptum, Give me the commandement. צדקה בנקורה בלשון ירושלמי* for so Almes is called in the *Hierusalem tongue*, saith the *Glosse* to *Shemoth Rabba. §. 36.* which is the reason why our Saviour call'd those riches withheld from the owners thereof, *Μαμωνα ἡ ἀδίκια, The unjust, or unrighteous Mammon. Luk. 16. 9.* The Targum upon *Hosea 5. 11.* calleth it *ממון רשק* *Mammondiskar*, the *Mammon* of a lye, so *Shakar* most properly signifieth, but is often rendered by the LXX, *ἀδίκια*. which therefore may beare the same signification Hellenistically in this place, and opposing to the *τὸ ἀληθινόν* or true *Mammon* in the next verse. for *ἀδίκια* signifieth both.

The Syriack and Arabick render *Mammona iniquitatis*, the *Mammon* of iniquity, which is the proper meaning of *ἀδίκια* and first respected unto by our Saviour, that is *Riches unjustly detained from them to whom it is due.* Or (to take *Shakar* Arabically) the *Mammon* of the poore.

*Εμπροσθεν τῶν ἀνθρώπων*, before men.

*R. Jannai* saw one giving a *Luz* (the fourth part of a *Shekel*) to a poore man before company, he said unto him, it had beene better not to have given him at all. *Talmud in Chagig fol. 5. A.*

Nay he (say they) that doth his Righteousnesse in secret is a better man then *Moses our Master.*

## CHAP. XV.

2 Tim: 3. 8.

"Ου γόταν δὲ Ιαννὲς καὶ Ιαμβρὲς ἀντιστοιχοῦν Μωϋσῇ. &c.  
*Now as Iannes and Iambres, &c.*

Considering what Saint Paul citeth elsewhere out of *Ara-  
 ctus, Epimenides, &c.* He might possibly take this from  
*Numenius Apamensis* a Philosopher of *Pythagoras* his Sect, quo-  
 ted by *Aristobolus* in the booke dedicated to *Ptolomy Philome-  
 ter*. The Philosopher delivereth. Τα δὲ ἐξῆς Ιαννὲς καὶ Ιαμβρὲς  
 Ἀργυῦπιοι ἱερεγισμῶντες, ἀδελφοὶ ἰσχυροὶ ἡνίκαι μαγικῶν καὶ δυνάμεων ἐν  
 Ἰουδαίῳ ἐξελαυνομένων ἐξ Ἀργυῦπῳ, Μετατὰ Ἰουδαίῳ ἐξηγνοσάμενοι, &c.  
 See for the rest *Ensch. Pamphilus Evangel. Preparat l. 9. pag:*  
*241. Edit. Steph. 1544.* The summe of his Tradition is, that  
*Iannes and Iambres* the famous Magicians of *Egypt*, were ac-  
 counted worthy to contend with, and thought to come not  
 farre behinde the great *Moses* in the matter of the Plagues.

Otherwise the Apostle might learne this at the feet of *Ga-  
 maliel*.

For *Jonathans Targum* readeth *Exod: 7. 11. And Pha-  
 rao' called the wise men and Magicians.*

And they (that is, the Magicians *Iannes and Iambres*) did the  
 like with their enchantments.

*Pharaoh* called them (saith an *Arabicke Geographer*) out  
 of *Anfana*, an ancient City of *Egypt* pleasantly situated by  
 the Nile, *Urbs antiqua, edificio, Viridariis & locis amenis ad ani-  
 mum relaxandum aptis perpulchra, plurima fructibus & fertili-  
 tate atque frugibus abundantissima.* והם אלמרינת אלמשה ומהם  
 כמרינת אלמשה ומהם כמרינת אלמשה ומהם כמרינת אלמשה  
 לקרא מוסי אלכבי עליה אלכלאם.

And this is commonly called the City of the *Magi*, and from  
 hence *Pharaoh* called them upon appointed dayes to contend with  
*Moses* the Prophet. Upon whom be peace.

The manner of the contestation is set downe in *Menachotib*  
 cap

248: 3. de judis.

ubi Mosi viri  
 cina et Erichis  
 Musdum erat  
 alij fiam jayona  
 fambon Paulon  
 Grot: ampt. de ydoh  
 Zeltz: Xli. p. 129.

Geograph. Nu-  
 tiens. p. 4. Clu-  
 mas. 1.

cap. col. Haccorbonoth Haisibbur. אמרו ליה יוחנני וממרם *Talmudin Me-*  
 &c. i.e. John and Mamre said unto Moses, thou bringest *rach: fol: 85.*  
 straw to Aphraim. He said unto them, men use to bring herbs *a. Shemoth*  
 to Iarak: *Rabba: § 9.*

The meaning is (as the Glosse there, and Sherirah in the *Baal Aruch*) Aphraim was a place in Egypt abundant in corne, and to bring straw thither was (to speake it in the heathen phraze) to bring Owles to Athens. So for Moses to shew his Legerdemaine in Egypt, where the blacke Art was so notoriously knowne. Moses retorted upon them like for like.

Iarak was a place abounding with herbs, and yet all men carried their herbs thither. See the learned Buxtorf. Lex: Tit. in ירחן.

The Tradition was not altogether unknowne to Pliny, by whom the Contestation is called *Magices factio a Mose & Ianne & Iorape, Iudeis pendens.* Apuleius also maketh mention of Ioannes a great Magician mistaken by Pius for Saint Iohn. *Plin. Nat. Hist. lib. 30. C. 1.*

In the *Dibre Hajamim* Moses they are called Iane & Mamre, and said to have been the two tonnes of Balaam. So Iona- *Sive Vita Mos: fol: 5. 6.*  
 thans Thargum. Numb: 22. 32. and the booke Zohar upon the same place. fol: 90. Col: 2. where they are called Iones and Iombres, as in the *Tanhuma* fol: 40. But Gedaliah in the *Shalshelet* saith, that their native Names were John and Ambrose fol: 13. Col: 2.

*Palladius* tells us of the *κηποτάριον τῶ Ιαννῦ καὶ Ιαμβρῦ τῶν μαγῶν ἐν τῷ θαλάσῳ, &c.* An enchanted Garden in Egypt *Palladius in vita Macarii*  
 where Jannes and Jambres the Magicians of Pharaoh intended to lye buried, and Macarius saw the place, the Well, the Iron chaine, and brasen bucket &c. the Magicians hoped to enjoy this Paradise after death.

But they failed of this expectation, for as the sounder antients receive, they were drowned in the Red-sea. אמרו חכמים *ל בשענה ששבעו המצרים בים היו בס שני מכשפים ושמן יוחנני וממרם* that is, the sages of blessed memory deliver (saith an old *Midras* upon Exodus 15. 10.) that what time the Egyptians were overwhelm'd in the Sea, the two Magicians John and Mamre were drowned with them.



*Tsaphan*, which signifyeth, *to Hide*, but for the next, 17 מִן  
חֵבֶר בְּמִקְרָא It hath no fellow in Scripture, saith *Bechai* כָּל  
הַמְּפַעֵנָה *Penia* sol. 56,  
 &c. but I finde (saith he) in a certaine Oraison *נְעִלְמִי* *A. Col. 1.*  
*Hampaaneah Neelamim, A Revealer of Secrets.*

But whosoever will derive this Name from the Hebrew  
 (*Calvin* may better say it then I) are but *argutè ridiculi*. The  
 imposition of new Names in the *Egyptian*, as in the *Persian*  
 Court, was לְכָבוֹד וּלְתִפְאָרֶת a reflection of honour and *Joseph. Facchi-*  
 worship, saith *Don Joseph*. And a considerable circumstance *ad. Paraphras.*  
 of this reputation it needs must be, that the Names should be *in Dan. C. 1. 7*  
 given out of the Prince his owne Tongue, from whom the  
 honour descended. *Putatur esse vocabulum Egyptiacum,*  
 saith *Buxtorfe*. 'Tis certaine. For besides the Authority of  
*Philo, Ramban*, and others, it is assured by the *Copticke Pen-*  
*tateuch*, which expressly readeth; *And Pharaoh changed*  
*Joseph's name into* ΨΟΝΘΟΝ ΦΑΝΗΧ. The *Samaritan* readeth  
 as the Hebrew: but the *Lxx* as the *Copticke*, *Ψονθυ φανήχ.*

So the followers of that, though I meete with an *Arabicke*  
 version of the *Greeke Pentateuch* in *Syriacke* letters, reading  
 not as the *Lxx*, which it translateth, but as the Hebrew  
*Tsaphnat Paaneab*: a difference which I was not able  
 to reconcile unto that common consent which appeareth a-  
 gainst it. Though I meete also with another *Arabicke* Tran-  
 slation of the *Greeke*, rendring much after the same rate,  
 where yet the word is set downe in the Margin right, and in  
*Copticke Characters*, ΨΟΝΘΟΝ ΦΑΝΗΧ *Psonthon Phaneh*, with  
 this *Arabicke* note upon it וְכַנִּי הָרָא אֶלְמַסְס פִּי לַעֲדָה *Pentateuch.*  
וְכַנִּי הָרָא אֶלְמַסְס פִּי לַעֲדָה *Arab. MS. in*  
*in the Language of the Place (the Egyptian) is, One that*  
*knoweth secret things.* *Arch. Laudin.*

The *Armenian* Translation rendreth, *And Pharaoh called*  
*Joseph Fésunr*. But what the meaning of this should be, the  
 most learned among themselves are confessedly ignorant.

This is all the inconstancy of reading I could observe. For  
 the Interpretation, *Procopius* saith it signifyeth, *Fertilitatem*  
*sua commodam Aëris temperiem*. Saint *Hierome* rather in  
 words then sence otherwise, rendreth it, *Saluator Mundi.*

So

So the vulgar. *Vertitque nomen ejus, & vocavit eum linguâ Egyptiacâ, Salvatorem Mundi.* And the Author of the *Lexicon* to the *Complutensian Bibles* setteth downe פֶּשֶׁת פֶּאֶנֶאֶב, *Orbis, Mundus*; but did very well to adde, *Secundum Translationem nostram.* And yet to save the credit of the vulgar, the Roman Expositours generally rest themselves upon this meaning. And the reason given is, *quod orbem ab imminenti famis exitio liberasset.* But this should rather have beene the reason why the same *Ioseph* was called פֶּשֶׁת שֹׁר, *The Oxe, Gen. 49.6.* as *Iarbi* and the *Ierusalem Targum* there. For the seven fat kine in *Pharaoh's* dreame, were joyn'd in prelage with the seven full eares of Corne, as the mysteries of *Cheapsesse* and *Fertility.*

The Impresse of an Oxe hath the same signification in the Ancient *Roman* Coines. And an Oxe of old (as *Varro* saith it) was counted a mans fellow: for by the Law of that time, *He*

*Varro de Re. Rust. Lib. 2. owne.* that should take away an Oxe his life, was to redeeme it with his

C 5.

In an old *Roman* Marble, the Compleate Husbandman is described holding a Bullocke by the mouth, and setting his left knee upon the Backe: which *Camerarius* unriddleth out of the *Hieroglyphickes*; where a Bull is written for the Earth, as *Macrobius* is his Author in the *Saturnal.* *Mahomets* Parable was, that the world was supported by an Oxe, the Head whereof was in the East, which whether it respecteth to the strength of this kind, or be an Allusion to the former sence (as it might be) I distinguish not.

\*Αλλοι δὲ τὸν Ἰωσήφ. But there be that thinke (saith the Tradition in *Snidas*) that the Great God of *Egypt*, *Serapis*, was no other then *Ioseph*. And the Stories runne parallel, for this *Apis* is said to have beene εὐπορὸν τινα ἀνδρῶπων, a certaine rich man, &c. who during the dearth at *Alexandria*, supplied the Peoples wants at his owne proper cost and charges, ταπεινότητι δὲ αὐτοῦ γὰρ ἀνέστηται, ἐπὶ ᾧ βῆς ἐκτίθετο, σύμβολον εἶναι τῆς γαργῆς. To whose memory therefore, after his death, A Temple was erected, and in that an Oxe dedicated, as being the Hieroglyphicke of an *Husbandman*.

But



But whosoever he was that revealed to Saint Hierome this gloss of the name, *Salvator mundi*, sufficiently abused the Father. *Moses Ægyptius* expressly affirmeth that after diligent inquiry made of the Natives themselves, he received this Notation of the words חמגגול נסתרים *Hammeguleh nistarium*, a revealer of Secrets. The Copticke beareth him intallible witness, where ΦΑΝΗΚ, *Phanec*, signifieth *vates*, an *Augur*. ΨΟΘΟΝ, *Psonthon*, *futura, things to come*. So the Greeke Interpreters. Τινα ἐρμηνείαν ἔχει τὸ Ψονδομφανήχ; What meaneth *Psontomphanec* saith *Theodoret*? τῶν ἀπορρήτων ἐρμηνευτὴν, ὡς τὸς ὄντις διαπαρίστα. i.e. *An Interpreter of hidden things, as one that was able to tell the understanding of Dreames.* Theodoret. ἐρωτ. 67.

So *Zonaras*, *Philo*, *Iosephus*, &c. Nam & prodigiorum sagacissimus erat (saith *Justin* out of *Trogus Pompey*) & somniorum primus intelligentiam condidit. Thus also the Scholiast upon the fore-quoted Arabicke version of the Greeke *Pentateuch* תפסיר הרה אלמס מטרט אלהים i.e. *This interpreter, is the name of one that can interpret hidden things.* Scholiast Arab; M<sup>s</sup> in Pentateuch in Archiep<sup>us</sup> Bodleian.

The *Babylonish Targum*, as that of *Oncelos*, leave out the name, but render as before. And *Pharaoh* called *Ioseph* the man that revealed Secrets, as the one; or the man to whom Secrets were revealed, as the other. And thus the Rabbines universally. One of the Jewes entitleth his Commentarie upon the *Pentateuch* *Tosphanas Paaneah*. Another calleth his booke *Paaneah Razah*, which is all one. *A revealer of Secrets*. The Syriacke Translation setteth downe the Name and rendreth accordingly. So the *Onomasticon Syriacum* cited in the *Prodromus Coptus*. Likewise the *Arabicke Paraphrases*, as well the *Vatican Copie*, as that of *Erpens* Edition. They expresse diversely, but their Interpretation is the same.

The Collected of that which is called the *Chronicon Alexandrinum*, attained to this sense of the word ἀποκαλύπτειν ὃ ἀποκαλύσθη μύλλον. Which interpreted, is one to whom it is revealed what shall be hereafter, and delivereth moreover, τὸν Μωϋσῆν μὲν δὲ παραγῆν αὐτὸν τὰς πληγὰς, οἱ Ἀγύπτιοι Ψονδομφανήχην ὡς ὀνομαζέμεται, that the *Egyptians*, after the introduction of those  
K plagues

plagues upon them by *Moses*, called him *Psonthonphanche*, or one that knew things to come.

## CHAP. XVII.

Gen: 4. 15.

*And the Lord set a marke upon Cain, least any one finding him should kill him.*

ONE will needes perswade us that some other Copies read it, & posuit Deus Cain in signum, that God made Cain an example. If he knowes any Hebrew or Samaritan Copies that read so, he knowes more then all the world besides do. If any other Copies, he knowes nothing to the purpose, for 'tis impossible for that sence to be wrested out of the Originall. So that upon the matter there is no variety of Reading at all. Onely the *Persian Taric* or *Chronologie* instead of Cain, setteth downe *Kabel*, by what Tradition or Corruption I know not, unlesse to swallow the *murderer* up in his Brothers name. Therefore the Translations universally agree, excepting one or two Arabicke versions of the *LXX*, who translate it *vachuk-ka*, *And the Lord imprinted*, &c. as if the marke had beene made with a pen of iron, or the point of a Diamond.

I observe but one *Criticisme* noted upon the Text, and that by *Moses Gerundenfis*. It is that he saith not *סֵמֶן* or *סֵמֶן*, *signum dedit*, or *signum fecit*, but *סֵמֶן* & *signum posuit*, to shew (saith he) that it was a marke of that kinde that it should sticke by him. It may be added that whereas we translate it, *And the Lord set a marke*, we may render it, *And the Lord set a Letter*. For so the word *סֵמֶן* *Osh* signifieth too, and giveth name to all the Letters of their Alphabet.

According to the naturall *Magicians* and *Cabalists*, the first man *Adam* and all the rest of mankind in his right had divine originall markes imprinted upon them by the finger of God. The markes (as they receive it) were *פָּדָח* *Pashad* and

סֵמֶן

צדן *Chefed*. The first was to keepe the Beasts in awe of men, The latter to keepe men in love one with another. The first they otherwise call *the left hand and sword*; the other *the right hand and scepter of God*. These characters at the first were very strong and of great prevaile. But since the *prevarication* these *Traditioners* say they grew very much defac't and worne, and very hardly to be distinguisht either by *Man* or *Beast*; not utterly defac't, but partly remaining, and so much the more or lesse legible, as the man hath more or lesse blotted out the Image of God in him. *Quod sentiens Cain* (saith *Cornelius Agrippa*) *timebat, iniquiens ad Deum, omnis qui inveniet me &c.*

So farreas this holdeth, it was necessarie that *Cain* should have a new *marke* set upon him. There could not be much of the old impression in him. *R. Menahem* saith that he was of a *Diabolicall extraction*, begotten of seed conveyed by the *Serpent* into the *Woman*. He is said indeed to have beene of the *wicked One*. 1 *Iohn*. 3 12.

But 'tis certaine and enough that he made the earth guiltie of *Bloud*, *innocent bloud*, the *righteous bloud* 'tis called, his owne brothers too, so soone and first of all, and in so small a World of Mankinde.

The Conducement of all this is but *Cabalistical*, and so to goe.

For the *marke* it selfe. The *Greeke* and *Latine* diversities are not great, the most and Sobereft concenter in this misunderstanding of the *Lxx*, who translate that which should be *vagus & instabilis*, a *vagabond* and a *runnagate* &c. *שׁוֹמֵר וְיָסוּד*, concluding from thence that the *marke* was nothing else but a *continuall trembling and consternation of his whole Body*, especially His head. (I wonder how they knew that) manifestly, pointing out and distinguishing him to any one that should crosse the way, which very opinion is also quoted by *Don Isaack Abarbanel* out of his *Wisemen*. But besides that this sentence cannot be safe from a mistake in the ground. The *marke* must needs be more signall then so.

*Aben Ezra* quoteth some to say that a strong heart was gi-

ven to *Cain*, which made him formidable to all, and that this was the *marke*; but my owne opinion (saith he) is that the Lord set a Reall *marke* upon him, but the Scripture hath not declared what it is. *R. Solomon* saith that it was a *marke* imprinted in his forehead. *Theodoret* saith it was such a one as rendred him *ἐπίσημος*. So *Barabbas* is called in the Gospell *ἰσχυρός* & *ἐπίσημος* a notable prisoner, a notorious one it should be, or as the Saxon, *ῥῥαḡne* *þeopman* a *strong theife*. This manner of expression must needs be derived downe from some visible *marke* imprinted at the first. And the occasion could not be given before *Cains* time, for he was the first man that ever had a *marke* (such a *marke*) set upon him.

The Author of the *Arabicke Catena* maketh him prooffe against man and beast and all the Elements. He saith that the *marke* was such an impression upon *Cain*, as enabled him to walke and be secretly among the wildest of the Beasts *וְאִלֵּיפִי כֹחַ כֵּן יִקָּטַע פִּיָּה וְאִלְמֹד כֹּחַ כֵּן יִעֲמֹד פִּיָּה וְאִלְמֹד כֹּחַ כֵּן יִנְרָקָה וְאִלְמֹד כֹּחַ כֵּן יִהַבְּהָ וְאִלְמֹד כֹּחַ כֵּן יִקָּר עָלָיָהּ*. *A sword could not enter him, fire could not burne him, water could not drowne him, the Aire could not blast him, nor any Thunder or lightning could strike him. &c.*

In the *Berisheth Rabba* or great *Genesis*. *R. Judab* saith that the *marke* was a circle of the *Sunne* rising up upon him. *R. Aba* said that it was a *Dog* delivered to him, and *Isaack Abarbinal* reporteth from them, that this was *Habels* dog wherewith he was wont to keepe his sheepe, but appointed now by the blessed God to keepe *Cains* body. *R. Joseph* said, that it was a *Horne* branching out upon him. Others say it was a Letter taken out of the *Tetragrammason*, &c. See *R. Isaack Ben Arama* in his *Commentarie* upon the *Pentateuch*, fol. 30. a. Col: 1. *Ole Tamid*: fol: 43. a: Col: 1.

These Traditions are wilde and distant, and cannot reconcile any beleife.

But in the vision of *Ezekiel*, the Lord said unto the man that had the writers Inke-horne by his side. *Goe through the midst of the City &c. and set a marke upon the foreheads of the men that sigh and that crye &c.* He was utterly to slay old and

*Catena Arab.*  
*Mss. in Arch.*  
*Bodleian C. 8.*

*Ezech 9: 3, 4.*  
*Sept.*

and young, maides, women and children, but he was not to come neare any one that had the *marke* upon him.

If it can be found out what marke this was, I thinke it may be as equally devised what that was which was set upon *Cain*, least any one finding him should kill him.

The Margin there is, *Marke a Marke*. *Theodotion*. the *Vulgar*, &c. more expressely set downe, *marke a T Thau*, which is the last letter in the Hebrew Alphabet. And the Originall is without controversie so, as *Junius* hath very earnestly proved upon the place. *Sixtus Senensis* may be scene *Lib: 2. p. 115, 116. Biblioth. Sancta.*

I am not of their Interest who would contrivethis Letter into the signe of the Crosse (otherwise a marke of all reverend estimation) but this Letter is nothing like it in the *Hebrew* or *Samaritan* Alphabet, in the *Ethiopike* it sufficiently resembbleth, but that cannot be brought over to this concernment. Saint *Hierome* indeed, *Origen* &c. are quored to the contrary; but 'tis all one as to bid one not to beleive his owne eyes. Unlesse we will preferre that manuscript Alphabet in the *Vatican* transcribed by *Bellarmin* and *Villalpendus* before all the generall trust. In this Alphabet the *Samaritan Tau* is so much like a Crosse  $\times$  and no more.

'Tis enough that it was the last Letter of the Hebrew Alphabet, and so the ancient Hebrew Doctours hold themselves as *R. David* upon the place רבותינו ול פי תני היות as *R. David* upon the place רבותינו ול פי תני היות our Doctours (saith he) of blessed memory, interpret the word *Thau* here to be the Letter *Thau*, &c. This Tradition followes. *That the blessed God said unto Gabriel, write upon the foreheads of the just men the letter ט Thau in inke; but upon the foreheads of the wicked write the same letter in blood, &c.*

The Doctours  
say so in *Shab-*  
*ba* of the *Tal-*  
*mud fol. 95.*  
*Col. 1.*

The same Doctours deliver elsewhere, that the marke which was set upon *Cain* was the first letter of the word תשובה *Teshu ba* which signifieth *Repentance*. If it be so, (and 'tis very likely) these repenting men in the vision, and *Cain* had one & the same marke; the first letter of the word for Repentance and last of the Hebrew Alphabet; but to be set downe in the Samaritan Chara-

ster, because the vision was before the Captivitie. The forme of the Character was this N. Th. or as the manuscripts thus, Z.

Job. i. 5.

'Twas a marke of repented Murther, it pointed out the Justice of God enough, but his mercy more. The vengeance seemeth to have meant his Death by the same violence, but by a long expected and accidentall hand. The mysterie of the marke was of easie tradition from one to another, for the world was not so presently numerous. The sentence of it selfe went forth severe enough, but was not given to stand all. He was promised to be a Vagabond and a Runnagate, but you finde him in the next verse getting of Children, and building of Cities. And by the greatest Man in the East of his Time. It is to be thought that it was a custome of those parts for the Head of the Family to offer up set and solemne extraordinary Sacrifices for the Children; for *Job* said, *It may be that my Sonnes have sinned and cursed God in their hearts, &c.* And therefore I thinke it not unlikely that *Adam* the High Priest of the World then, should doe his uttermost to make an atonement for this Bloud. *Josephus* himselfe saith, that he was quitted of the Murther by Sacrifice, but he saith too, what no man yet hath beleived, that it was by his owne.

I know not how to account his long life a downe-right punishment, but indulged by the mercy of God, and necessary to the multiplication of mankind. As the Greater before, so the Lesser Worlds now were but in their Chaos, till the Soule of Society was infused, and then they became a politicke *Living Thing*. 'Twas *Cain* that first built a City, and called it after the name of his sonne *Henoch*.

I cannot impute his Invention of Arts to the Curse. Though simplicity of Living might become a new made world, and the beginnings of things; yet the growth towards a Common-wealth and stature of People, required an exaltation of the first homelinessse by a device of crafts and mysteries.

I conceive no great matter in this, that *Cain* went out from the presence of the Lord. So did *Adam* and *Eve* too. But *Cain* went and dwelt in the *Land of Nod*. And *Abarbinel* saith,

faith, that he findeth in our Latine Bookes that *Cain* dwelt in *Hodu* (so the Easterne Geographers call *India*) and that 'tis possible that place may be call'd so from *Nod*, in the sence of wandring, &c. But how *wandring* is to be reconcil'd to *dwell-ling*, somebody would doe well to say.

The greatest part of *Cain's* curse lay in this, that there was a seperation betwixt him and the Faithfull Church of that time, concluded up in the family of *Seth*. Said *Aben Batric* faith (Saint *Chrysostome* also and *Epiphanius*, as they are quoted in the *Catena Arabica*) that our Father *Adam* after the Fall retired himselfe into a Mountaine of *India* called the Holy Mountaine, prophecyng that from this Mountaine one should ascend, and another goe downe; He meant *Enoch* by the first. The other was *Cain*, who said to his Brother (according to the Samaritan, &c.) *Descendamus in Campum, &c.* And in these Plaines the Murther was committed. After which the Family of *Seth* kept themselves to the Hill, instituting a Holy Life, and were therefore called *The Sonnes of God*; But the *Cainites* continued still, as they increased, to inhabite and take up the valley, leading a Life there so wretched and forlorne, that as *James* the Bishop of *Sarug* in *Mesopotamia* faith, *וְלֹא כִנְיָהּ אֱלֹהִים יִרְכֵּן אֲנָחִים וְלֹא כִנְיָהּ* *Jacob. Sarug,*  
*עֲרִפְיָה בְנוֹתָם* *Epif. in Cat.*  
*Neither the Children could tell who were* *Arab. MS. c. 134*  
*their Fathers, nor the Fathers which were their Children, &c.*

Therefore these *Cainites* were called *the Sonnes of Men*. And thus farre he went indeed from the face or presence of the Lord.



## CHAP. XVIII.

Zach. 6. 12.

*Ecce Vir Oriens nomen ejus.*

Behold the man whose name is the East.

Zach. 3. 8.

*Adducam ego servum meum, Orientem.*

I will bring forth my servant, The East.

**T**O redeeme this place (and many other equally engaged) from the *received sences*: I must needs lay downe this new ground.

That the *Speciall Presence* of God ever was and is in that part of the Heaven of Heavens which answereth to the *Equinoctiall East* of the Holy Land.

Here I desire not to be told over againe, that *God is in all places*. I know it. Or that he is *in all places alike*. I know that too, and in what respects. But I am sure he is otherwise present in *Heaven* than in *Hell*, and so otherwise in one part of Heaven, then in another.

Neither is it to be thought, as if there were an *East* or *West* point in that place which needeth not the Sunne or Moone to shine upon it. Neverthelesse I require that that part of the highest Heavens which answereth to the *Equinoctiall East* of the *Holy Land* be so called for the present, and I will prove it hereafter that the *Scripture* hath call'd it so already.

Now to make good the ground, you may heare what the *Ancients* say, *ὁὐρανὸς τὸ ἀνατολὸν ὀνομάζεται* ; To the Gods we attribute the Easterne parts, saith *Porphyrie de Nympharum Antro* ; and these parts are called by *Varro in Festus*, *Deorum Sedes*, *The Gods Abode*: for *Cincius* and *Cinnius Capito* gave this reason, why the left, that is the *Easterne Omens*, were more prosperous then the Right.

But

But more exprefly and excellently, the Philofopher himfelfe, The *First Mover* (faith he, meaning God) ἀνάρχον δὲ ἐν φυσικῷ. Lib. 8. Text. 84. μίτῳ ἢ ἐν κύκλῳ ὅ. &c. mult of neceffity be prefent either to the Center or Circumference of his Orbe, ἀλλὰ τὰχιστα κινεῖται τὰ ἐγγύτατα τῷ κινῶντι, &c. Ἐκὼ ἀεὶ τὸ κινῶν; but motions are moft rapid in the neareft diftance to the Impreffion; Therefore the *Mover* ought there to be. But that part of the *Spheare* is moft raply moved, which is moft remote from the Poles: therefore the *Movers* place is about the middle line. It is the reason (as I thinke) why the *Æquinoxes* are beleived to have fo facred an import and fignification in *Aftrology*; for by them it is judged (faith *Ptolomy*) as concerning things divine, οὗ ἔστι τὸς θεῶν οἶκος ἐπιστάτης, &c. and the fervice belonging to the *House of God*.

But the *Philofopher's* meaning is not, as if the *Mover* prefented himfelfe alike unto the whole Circumference, but affifting efpecially to that part, ὅθεν ἢ ἀρχὴ τῆς κινήσεως, Proxima autem fonsibus utrinque impo-  
fiti Montes coe-  
ceat, Classica  
Asia Africa,  
Europe Calpe,  
Laborum Her-  
culis metes.  
Quam ex cau-  
fam indigona  
Columnas eius  
Dei vocant,  
creduntque pro-  
fissas ex eis  
intea admississe  
maria, & re-  
rum naturam mu-  
tasse faciem.  
Plin. in Proem.  
l. 31.  
Averroës, in  
Arist. De Celo  
Lib. 2. Text. 3.  
Plin. l. 6. c. 17.

from whence the motion doth begin, that is *Orienti*, to the East, as *Aben Rois* rightly, *Unde quedam Leges, adorant deum versus Orientem*. Which is the Reason (saith he) why some Religions worship God that way.

But the *Æquinoctiall* East paffeth through the whole Circle.

Of Necessity therefore 'tis to be meant of some certaine position; nor is it possible to meane it but of the *Horizontall* segment of the then *Habitable world*: the uttermost bounds whereof from Sunne to Sunne, they absolutely termed East and West. In the Philofopher's time the Circle of this Horizon paffed through the Pillars of *Hercules* in the West, and the Altars of *Alexander* in the East. Those of *Hercules* if (as it is moft received and probable) and which I my felfe have feene, saith *Aben-Rois*) they were the *Calpe* and the *Abylaraffe* raised up at the letting in of the Sea; It is the place where the *Arabians* fixe their great *Meridian*, but in honour to *Alexander*, unto whom, (& not as others, unto *Hercules*) they ascribe this *Labour*. For those of *Alexander*, as both himfelfe and his Geometers *Beton* and *Diognetus* deliver it, the River *Hyphe-*

sis, or as *Ptolomy* calleth it, *Bipasis*, was *Terminus itinerum Alexandri*, Alexander's *Non Ultra. Exsuperato tamen Amne arisq;* in *adversa ripa dicatis*, which yet he transpassed, and set up Altars on the other side, whereabouts they are found in the Emperours Provinciaall Chart with this Adscription. *Hic Alexander Responsum accepit, usq; quo Alexander?* that here the Oracle should say, *Alexander no further. Tabul. Pentsin-gerian. Segment. 7.*

*Abulfed Arab  
MS. in Arch.  
Biblioth. p. bl.  
Cantabrigiens*

The *Arabick Meridian* passeth through the tenth degree of Longitude from that of *Ptolomy*, so *Abulfeda* the Prince in the beginning of his Geography. The River *Hyphasis Ptolomy* placeth in 131. 33. The difference of Longitude is about 120 degrees. The second part of this is 60. And because the *Meridian* of *Hierusalem* is 70 degrees from that of *Ptolomy*, that is, 60 from the *Arabian*; the *Holy City* was as it was anciently termed, *Umbilicum Terra*, the Navell of the Earth, precisely placed betwixt the East and West of the *Habitable world*.

*Ptol. Geog. 1. 7.  
Asia Tab. 10.*

Therefore the Equinoctiall East of *Hierusalem* is the Equinoctiall East of the whole, and answering to the First Movers Receipt, which therefore was said to be in *Orienti Equino-Eliali*.

This is faire for the Heathen. The Christian hath farre greater reason to beleive it, and yet beleiveth it lesse.

But for late resentments they are not much to be valued. This is not the onely *old truth* which is overgrowne with *Time* and *Interests*. Some men purposely yeild themselves intractable to such things as they are not willing to heare of. This is the strongest and most impertinent kinde of unbelcife, fitted onely for this or that Generation, and getting up for the present to arepute of wisdom above that of the Children of Light.

There is a foolishnesse of God which is wiser then all this.

For the matter, the best and the oldest of the First Times were fully satisfied of this *Article*, for it may be reckoned among those of their *substantiall belcife*.

The

The Notion of Paradise in the *Christian* acception was that part of Heaven where the *Throne* of God, and the *Lambe* is. The Notion is elder then so. 'Twas the Reverend *Say* of *Zoroaster*, the Magician in the *Chaldean* Oracles, Ζήτησον Παράδεισον, Seeke Paradise, that is as the Scholiast *Pletho*, τὸ ἀμύραν τὸς ψυχῶν γέφυρ. The all enlightened Receffe of Soules. The Scholiast *Psellus* yet more sagely, Παράδεισος ὅτι Χαλδαῖκός παρ' ὃ τοῖς τὸν Πατέρα ἔχει τῷ θεῷ συνάμαρτον. The *Chaldean* Paradise (saith he) is a *Quire* of divine powers incircling the Father.

This grave saying of *Zoroaster* holdeth very well with *Irenæus* his Tradition.

He delivereth, That the Receipt of Just and Perfect Men is a certaine Paradise in the Easterne Part of the Third Heaven. And moreover he saith, that he received this Tradition from the Elders, that is, (as he himselte interpreteth) ab Apostolorum Discipulis, from those which heard it from the Apostles.

*Irenæus adu. Hæres. Lib. 5. C. 5.*

See Saint *Basil. De Sp. Sanct. 6. 27. Gregory Nyssen orat. 5. in Orat. Dominic. Euseb. Hist. Ecclesiast. Lib. 9. C. 17. or fol. 97. b. of the Greeke. Gregentius in Bibliotheca Patr. Anastas. Sinait. in Hexaëmeron. C. 7. &c. in all which you shall finde as much as this comes to. But you have Scripture for it also.*

The Sunne of the Morning said, I will ascend up into Heaven, and sit in the sides of the North, that is, (if *Hieronymus Magius* may expound it) in the left side of the North, or Easterne part of Heaven where the Throne of God is thought to be. He makes himselte the surer of this, because of that horrible vision in *Esdra*s, the appearance whereof was from the East. But the vision in *Esdra*s hath no greater Authority then a *Latine Translation* corrected by no *Originall*; besides what Interpolations there be, not coming so neare to *Canonical* Scripture, as to be taken for *Apocryphall*.

But the fault is not so much in the Booke it selfe. The *Originall* we know, whatsoever it were, is given over for lost as yet. But the *Arabicke Translation* hath escaped. The Manu-

script I meet with entitleth two Bookes unto *Ezra* the *writer* *Cod. Arab. MS. of the Ancient Law*. The second containing the *Canonick* *in Arch. Bod.* and received *Ezra* and *Nehemiah*; The first is this fourth *A. pochryphal*, but very cleare of the *suspected passages*.

No mention here of the two strange Beasts *Henoch* and *Leviathan*: No dividing of the Age into twelve parts, &c. I have cause to beleive, that it is the most *authentick remaine* of this Booke; though for the *horrible vision* it availeth me nothing, for it beginneth at the third Chapter of the *Latine*, and endeth in the fourteenth, not imperfectly, but acknowledging no more.

In the *Visions of the Temple*, *The Glory of the God of Israel* passed through the *Easterne Gate*; Therefore that Gate was shut up, and might not be opened any more but to the Prince. *Ezech. 44. 2.*

It is generally confessed that the Representations there made cannot be taken for any Temple which before was, or which afterwards was to be in *Hierusalem*; also that it is to be meant of the *Hierusalem* which is above.

And so the *Easterne Gate* may be said to be, *Extra terminos hujus mundi*, not in this but in the other world, as Saint *Hierome* concluded.

But whatsoever the *Vision* describeth, whether a Temple made with, or one made without hands, yet this is plaine, That the Glory of the God of *Israel* was scene to come by the way of the East.

But of this I make no great matter. That in the Revelation, *Chap. 7. 2.* if it looke not this way, I know not which else it can.

The words are,

*And I saw another Angel ascending from the East* (from the rising of the Sunne) *having the Seale of the Living God, &c.*

Some of the best of the Ancients (as *Primasius, &c.*) doubt not to set downe here Christ himselve instead of this other Angel. Then it was he that ascended from the Rising of the Sunne.

But

But because this *Booke* also is a Peice of Scripture, which very few men (and the fewer the better) have made bold to understand: I shall make use of an Authority which is sufficient of it selfe, *Ps. 68. 32, 33. David saith, Sing unto God ye Kingdomes of the Earth, O sing praises unto the Lord, Selah. To him that rideth upon the Heaven of Heavens (which were) of old, &c.* So we translate it, or from the beginning.

This runneth counter with that strange Interpretation of *Gen. 2. 8.* by the *Chaldee, Theodotion, Saint Hierome,* and some more. *Plantaverat autem Dominus Dens Paradisum a principio. And the Lord God planted a garden of pleasure first, or from the begining.* Which leaveth the *Cabalists* in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now since that, men have better advised themselves, and generally translated the Place as the *Lxx* did of old. *And the Lord God planted a Garden Eastward or toward the East.*

It should be so here too, *which rideth or sitteth upon the Heaven of Heavens Eastward*, or in the Eastern part. (The same word *Kadem* is used in both places) so the Old Saxon, *fram eaƿtōale*.

So the *Lxx*, *ἐξ ἀνατολῆς*, and so the Syriacke, Arabicke, and Æthiopicke Translations. Indeed the Syriacke and Arabicke of the *Maronites* Edition rendreth with some difference and transposition of the Originall, &c. *אָמַר אֲנִי אֶשְׁמַע אֶת קוֹלִי מִן הָאֲרָצָה הַזֶּה* *audire fecit vocem suam ab Oriente, vocem fortem, He made his voice to be heard from the East, a strong voice.*

And thus I found it also in an Arabicke Manuscript, *de precept. Relig.* quoted hereafter.

But I have an Arabicke Translation of the Psalmes (the possession whereof I am bound here to acknowledge amongst many other favours to the learned Master *Selden*) w<sup>h</sup> rendreth the place closer to the Originall. 'Tis there, *שִׁיר לַיהוָה בְּיָמֵינוּ מִן הָאֲרָצָה הַזֶּה* *Sing unto the Lord riding or sitting מִן הָאֲרָצָה הַזֶּה* *upon the Heaven of Heavens in the Easterne part.*

They

They that would have it otherwise, seeme to understand  
*Constitut: A.* it better then the *Apostolicall* men did (for I cannot account  
*postol. l. 2 c. 61.* the Authors of their *Constitutions* very much below.)

Then rising up (say they) ὡς δὲ ἀνατολὰς κατανοήσας τὴν ὁριζή-  
 αμένην τῷ δὲ τῷ ἐπισημαίνοντι ἐν αὐτῇ ἑστῶν τῶ ἑστῶν καὶ ἀνατολὰς.  
 and turning towards the East let them pray unto God which  
 sitteth upon the heaven of heavens in the Easterne part.

This is the ground I promised to lay downe.

The superstructions I meane to set up upon it, shall helpe  
 to assure the ground it selfe as well as be assured by it.

This is the reason why God planted a Garden in *Eden Eastward*.

The simplest meaning and most resolved upon, is, that *Moses*  
 described in respect of *Judea*. But then it had beene suffi-  
 cient for the Geography to say *Beeden*, for *Eastward* added  
 nothing to the situation. Others therefore comming nearer  
 to the words translate it *ab Oriente Edenis*, referring it to the  
 Country of *Eden*. And so the garden was planted Eastward,  
 that is upon the Easterne side of *Eden*. But consider the word  
 againe, and you'll finde that *Mikkedem*, *Eastward*, respecteth to  
*Paradise* not to *Eden*. And therefore *Mercer*, *nil obstat* (saith  
 he) *generaliter accipere in parte mundi Orientali consuetum*  
*fuisse tunc Paradisum Orientem Solem versus.*

But to lose over no more of that time which hath beene  
 curiously spent upon the *Delineations* of *Paradise*, note onely  
 what *Damascen* and the Bishop of *Bethraman* deliver. That  
 at the beginning of March the Sunne alwayes riseth directly  
 over *Paradise*.

*Moses Bar-Ge-  
 pha de Para-  
 dis. lib. 3 c. 13.*

The meaning of *Moses* is this, that the Garden of *Eden* was  
 planted towards the *Aequinoctiall* East of the Holy Land. And  
 the meaning of that is, that the *Sanctum Sanctorum* of this  
*Mother Church* pointed toward that part of Heaven, where  
 the Sunne riseth in the Month *Nisan*.

The Sanctuary of *Paradise* was that Recess of the Garden  
 which was distinguished and made so to be by the presence of  
 the *Tree of Life*. 'Tis said indeed, that this *Tree of Life* was pla-  
 ced *Betoch haggan*, that is (as we translate it) in the middle of  
 the



the Garden. And *S. Iohn* seemes to beare us this witnesse too in the *Apocalyps.* But *Tremelius* knew this was but an *Hebraisme* in the old, and but an *Hellenisme* in the New Testament. And therefore the Woman's answer in his Translation is, *Sed de fructu illius Arboris qua est in horto hoc &c.* And yet because the conjunction here is discretive, *But of the Tree*, one concludeth from thence, that therefore it must needes be in the middle of the Garden, though the hebrew be יְצַרְי הָעֵץ not *Sed*, but, *And of the Tree.* I know it may be taken for *But*, as elsewhere, let it be so. Yet the *He* is emphaticall both to the *Tree* and to the *Garden.* And so the words are, *But of the Tree which is in this Garden God hath said &c.*

Do we thinke that God spake unto *Moses* out of the Center of the Bush, or that our Saviour would have the *man* and the *millstone* throwne into the very middle of the Sea? The Tree stood in the Easterne part of the place. Otherwise why the *Cherubins* and the *flaming sword* upon this side of the Garden to keepe the way of the *Tree of life*?

And whither should it respect but this way, that *Cain* went and dwelt in the Land of *Nod* on the East of *Eden.* *Gen: 4. 16.* Nay the Man himselfe, when he was driven out was assigned to dwell *amivam Naegdeira* over against the Garden, as the Greeke addeth, that is on the *East of Paradise*, as the Greeke is rendered by the *versio Arab. Ms. LXX. in Arch: Bodl: Gen: 3. 24.*

The truth is (how strange soever it may seeme to be) that *Adam* worshipped God in Paradise toward the East, and to did the whole world till *Abrahams* time.

The Hebrewes deliver that God created *Adam* with his face towards the East. I cannot tell that, but that he was no sooner dispatcht out of the dust, but he fell downe to the same earth againe, and adored his maker this same way, there is this great probability.

Besides the commonly used words for *East, West &c.* in the *holy tongue* there be 4 other Names assigned to the 4 Cardinall points of Heaven of a more especiall and sacred *Imposition*, and expressed from the *measure of a man.* The *East* is otherwise

therwise called *Mizrach*, i.e. the rising, the West, *Maarab*; that is, the setting of the Sunne &c.

But in the *Holy way* the *East* is called *Kedem*, that is, the face or fore-part, the *West* *Achor*, the backe-part. The North *Smol*, i.e. the *Left*; the South *Teman*, that is the *Right hand*. But the Heaven could not be said to have a Right hand or a Left, or if it could, then seeing the East was *Kedem* the face or forefront, the North must have beene the Right hand, not the South.

Indeed *Kedem* properly signifieth not the face, but that which is before the face. It is the same with *Kibla* in the Arabicke. It is certaine therefore, that these *Impositions* respect ed either the making of the first man toward the East (which amounteth to as much) or rather the Religious posture of that time, and that *Adam* called the North the *Left hand*, and South the *Right*, because he himselfe in the service of God turned his face towards the *East*.

I know there be that will tell you, that the reason of this *Imposition* was the *Shcina bammaarab* or sitting of Gods presence upon the Arke in the Westerne part of the Tabernacle and Temple with his face towards the East; as if these names had not beene imposed long before the Arke was knowne or thought of in the world, Nay before *Abraham* was, these were, and yet this passeth with some for a very happy Criticisme.

But however, that not onely *Adam*, but the whole world also worshipped towards the East till *Abraham's* time, my Authors are not onely *Maimon* in his *More*, but the great Saint *Ephrem* also and others in the Arabicke *Catena*. The Tradition there is מן אדם אל אברהם והי כרה תלאתיה אלמאף ותלאתמניה ותמאניה ועשרין סנה כאנו יסגרון נגד אלמשרק i.e. from *Adam* till *Abraham's* time, which was the space of 3328 yeares, they worshipped towards the East.

It depends from the very same ground, that the most solemn peice of all the Jewish service, I meane that great attornment but once a yeare to be made by the *Highest* and most *Holy man*, and in the most *Holy Place*, was performed toward the *East*, quite contrary to all other manner of addressment in

Caten. Arab.  
Mf. C. 35. in  
Genel.

in their devotion. So I interpret that place *Leviticum C. 16. 14, 15.*

It is commanded there, that the High Priest shall do with the blood of the Goate as with the blood of the Bullocke, and that he shall take of the blood of the Bullocke and sprinkle it with his finger upon the mercy seate Eastward.

Strange it is to see what shift the *Expounders* have made to make good this place. They are much troubled to know how the Priest can be said to *sprinkle the blood Eastward*; they may well enough, for they suppose the Priest to have stood with his face towards the West.

*Tavos* the *Persian* paraphrast rendreth it *super faciem propitiatorii in Oriente*, upon the mercy seate in the East. Meaning I thinke, as an *Arabicke* Translation of the Greeke, *On the Easterne side*. The Greeke it selfe is *πρὸς ἀνατολὰς*, Eastward as the English. So the *Chaldee*, the *Syriack*, *Saadiab* *Gaeons* *Arabicke*, &c.

All word for word, for indeed the Text could be no plainer then it is. That the Blood was to be *sprinkled Eastward*. The meaning is thus. It is knowne that the *sprinkling of blood*, this blood especially, was the Figure of him, who by his owne Blood entered in once into the holy place and obtained eternall Redemption. *Heb. 9. 12.* Aaron therefore though at other times he still turned his face towards the West; Nay though at the killing of this very Goat, and this Bullock he not onely turned his owne but even their Faces also towards the West. As the *Talmud* in *Foma*; yet when he was to execute this greatest *Course* of the *Mysterie*, he placed himselfe on the wrong side of the Arke, and turning his backe to the *beggerly Rudiments* of the world, he *sprinkled this blood Eastward*. The *Hierusalem Isychius* understood his meaning. It was done (saith he) to represent the Man *Cui Oriens nomen est*, whose Name is the East. *Mishna Talmud in Foma; c. 3. fol. 35. b. Maimonid. in Fom. haecippurim. Isych: Hierosolom. in Levit. c. 16.*

You may perceive also that the Scripture intimateth enough that the *Man Christ* came downe to us from the very same *Easterne part*. The ground layed is able to put a like understanding upon the places.

Ἰερὺσαλὴμ (saith Barnab) πρὸς ἀνατολὰς, &c. *Looke about thee, O Hierusalem, towards the East, and behold the Joy that commeth unto thee from God. Barnab. 4. 36.*

I know there be that looke this prophesie upon the captivity. I am not certaine but that *Cyrus* may be pretended by the Letter; but I assure my selfe that our Saviour lyeth hid in the Mystery.

*Olympiodorus* perceived this. *Looke about thee, O Hierusalem, towards the East, &c.* that is (saith he) πρὸς τὴν πᾶς ἀνατολὴν ἡλίου τὴν κτίσιν ἡμῶν Ἰησοῦν Χριστόν, *Towards Jesu Christ our Lord the Sonne of Righteousnes &c.* That the *Messias* is aim'd at, will be certaine to any one that will but consider the prophesie, for none else could be called the *Everlasting Saviour, verse 22.* But he that saith *looke about thee toward the East*, appointeth them to a certaine place, and not nigh: but then why toward the East? It is evident, that he meanes it of that part from whence the Saviour is said to have come downe from Heaven, and was made man.

Therefore the Father is said to have raised up צדק צור ob *Oriente Justitiam, Righteousnesse from the East, Esay 41. 2.* That is as *Procopius, Hierome, and Cyrill, Christ our Righteousnesse.*

The more part I know, crooke the Prophecie to the Patriarch *Abraham*; He is called indeed by the Apochryphall *Wisdom, the Righteous*; but more duely the faithfull *Abraham. Galat: 3. 9.* But *Righteousnesse* it selfe is too great and abstract a Name.

In the 46. Chapter, He calleth a Bird from the East v. 11. Some ancient Copies read it *I call a just one from the East.* *Cyrus* is certainly to be meant by the out-side, (as the Jewish expounders rightly.)

If our Saviour be included, as by Saint *Hierome* and *Cyrill* it is prelumed, the insolency of the Metaphor is taken off by *Malachy*, where the *Sunne of Righteousnesse* is promised to arise with healing in his wings, *Mal: 4. 2.*

*W. Tindals* Note (I thinke 'tis his) upon that place of *Esay* is a good old truth. The Prophet meanes (saith he) King *Cyrus* which should come swiftly, as a Bird flyeth and destroy *Babylon,*

lon, and set the Israelites at liberty. He should fulfill that which the Lord had devised and decreed. In him is figured Christ, which with the light of his word, purgeth the whole world of Error and Idolatry, and setteth the Consciences at peace and liberty. He stieeth swiftly out of the East, that is out of Heaven, whereupon he is called the day spring from on high. *Luk: 1. 78.*

But the prophesie of *Michah* is plainer yet: *And thou Bethlehem Ephrata, though thou be little among the Thousands Mich. 5. 2. of Iudah yet out of thee shall come the Ruler of Israel &c.*

וְיֵצֵא מִקֶּדֶם מִיָּמֵי עוֹלָם the which (not fearing to do it without example) I translate. *And his goings forth are out of the East from the dayes of old.*

And this is one of the reasons (for there is another too) why our Saviour is said to be the *Man whose name is the East.*

The other reason is this.

It was said before, that from *Adam* till *Abraham's* time the whole world worshipped towards the East.

This Originall, Principall, and (as it ought to have beene) everlasting Ceremonie, by an Error of the *Persian* and *Chaldean* worshippers, degenerating into an Idolatry to the Sun, *Abraham* (saith the learned *Maimon*) by the instincts of God appointed out the West to his Hebrewes. Therefore the Tabernacle and Temple were set towards that side of Heaven, God in the meane time seeming to leave his mistaken place in the East, and come downe to this stiffe-necked people. This was a Literall, and Pedanticall Nation and (to comply with the secret intended mysterie) were so to be dealt with. They did, and they did not worship towards the West.

'Tis true all the sacrifices were offered up towards that way. In the Rites of *Azazel*, the two Goates were to stand with *Maim: in Talm.* their faces the same way. The pile set up for the *Phara* *Hakkip: c. 3.* *adumma* or Red Cow was to have windowes in it, and the prospect of these was to be towards the West. *Talmud. in Phara: fol. 96. a.* *S. 2.*

The 6 Lampes in the Golden Candle-sticke were appointed to burne towards the 7<sup>th</sup>, which was that in the middle, but the face of this (saith *Maimon*) was to burne towards the



put it downe *Germen ex alto*, the Branch from on high, but which no man accepted of.

That the *Tsemach* in *Zachary* was the same with Saint *Lukes* *Ανατολή*, *Beza* judged rightly.

But that *Ανατολή* cannot be rendred by *Germen*, it is convinc'd by the words following. *To give light unto them that sit in darknesse &c.* And therefore *qui German verunt* (saith *Scaliger* of the *Tsemach* in *Zachary*) *imperitè faciunt, audeo dicere neque mentiar, contra verbum Dei*; who so translate it the Branch, do ignorantly, nay I may say and say true too, they do contrary to the word of God. The place in *Zachary* is to be read thus. *Behold the man whose Name is the East, and he shall rise up or shine out from under him*, that is from under God the Father.

*Jeremie* the Prophet would not otherwise be understood *c: 23.5.* *Behold the dayes come saith the Lord, that I will raise up unto David,* *יְהוֹשֻׁעַ* *Tsemach* *Tsaddick* *Ανατολήν* *δίκαιον*, the Righteous East, as the *Lxx.* that is *τὸν ἡγεῖν τῶν τῶν δικαιοσύνης ἡλίου*, saith *Severus*, Christ the Sunne of Righteousnesse, *ὅν ὁ ἐκτίσας αὐτὸν τὸ κόσμον καὶ αὐτὸν τὸν ἰδὼν ἀναστρέφοντα*, saith *Eusebium*, who elsewhere is called the light of the Gentiles, and the light of the world.

*Tacitus* himselfe doth unawares deliver some such thing as this, *Hist: lib: 5.* He is there telling of the destruction of *Jerusalem*; how the doores of the Temple flew open on a sudden, and a more then humane voice was heard, that the Gods were now upon departing &c.

These things saith he made some reflect upon an old prophecy that was found *antiquis Sacerdotum literis*, which foretold, *eo ipso tempore fore ut valesceret Oriens. That at such a time the East should prevaile.* I doubt not but the Prophet who ever he were, directed himselfe to the Man, *Cui Oriens Nomen ejus, whose name is the East. Zach. 6.12.*

In relation to this Name of Christ the Christians also by *Greg. Mag.* some have beene called *Orientalis*. 'Tis *Gregory* the great's *Morall. in Job:* *Morall* upon those words of *Iob*, *That he was the greatest man* *cap. 12* *in the East.* Referring to the same the blessed Virgin hath



beene termed *Orientalis porta*, the *Easterne gate*; as if that were the meaning of *Ezekiels* vision c: 44. So Saint *Ephrem* upon those words of *Jacob*, this is the house of God and this is the Gate of Heaven. This saying (saith he) is to be meant of the *Virgin Mary*, who became as it were another Heaven, truly to be call'd the House of God, as wherein the Son of God that immortall word inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entered thereat; and it shall not be set open the second time, according to that of *Ezekiel the Prophet*. And I saw (saith he) a Gate in the East. the glorious Lord entered thereat, thenceforth that Gate was shut, and is not any more againe to be opened. Caten: Arab: C: 58.

It is not to be omitted that his *Starre* appeared in the *East*, and that the *wise men* came from thence; but which is more to be observed that the *Angels* sent from God, with the *Gospell* of this *Nativity*, they also came from the *East*; for their Temple is to be seene upon the East of *Bethlem*, as the *Nubian Geographer*.

He was borne too in the *Easterne* parts of the world.

Nay he was borne in *Orientali angulo Civitatis Bethlem*, *Ezek. Hist. lib. 5.* in the *Easterne* part of *Bethlem*, as the Venerable *Bede* out of *Adamannus*. The Heavens also met the Earth at this time, for the Autumnall interfection (one of the *Æquinoctiall* Easts) was the ascendent of his *Nativity*. But of this there is more to come.

The Holy men of *Hierusalem* hold a Tradition generally received from their Ancients, that he was buried also with his Face and Feet towards the East. It is affirmed by the Geographers of the Holy Land. But that hee ascended up into the *Easterne* part of Heaven, it hath had the most ancient and full consent of the whole Church. *Ἀναστειλὼν εὐρὺς ἀναστὰς ἀναβέβητο*, saith *Damascene*, when he was received up into Heaven he was carried up Eastward. It was the cause why they read that place of the Psalmist. *Qui ascendit super Cælum Cæli ad Orientem*; *ut* saith *Origen*. *a mortuis post passionem resurgens, & in Cælum post resurrectionem ad Orientem ascendens.*

ascendens. Who rose from the dead after his passion, and ascended up into Heaven towards the East after his Resurrection. So the Æthiopicke who ascended up into the Heaven of Heavens in the East. In like manner the Syriack and some Arabicke Translations. But then the Greeke should have beene *ἦν ἀναβιβάζων*, as in the 18 of that Psalm. *Ανίσθης ἐπὶ ὑψώ. Ascendisti in Altum.*

Ο *ἀναβιβάζων* is not properly said but of him that ascendeth his Horse or his Ass, upon which *ὁ δὲ ἀναβιβάζων* is said to sit. Say unto the daughter of Sion, behold thy King cometh *ἀναβιβάζων ἐπὶ ἕνον*, sitting upon an Ass *Mat: 21. 5.* It fully answereth to the Prophets *Larocen*, which the older Translation rendered very fitly as concerning the letter, *who rideth (or sitteth) upon the Heaven as it were upon a Horse. v. 4.* So the Oracle, *Κθονος ἀναβιβάζων ἐπὶ ὑψώ. i.e. O thou that sittest or ridest upon the Heavens.*

But the Prophet *Esay* is plaine for the *Ascension*, as I finde him cited in the *Cetab: alborhan cap: 4. & 1 meeting.*

James the Jew urgeth *כח קא' א'שע'א אלנב' יתעאל' ארנב וחרה ירתפע פיק אלמשרק והעמרי ארנב אלקוי בארעד' i.e. as the Prophet Esay saith. The Lord alone shall be exalted and lifted up above the East. The strong Lord shall be exalted in Righteousnesse.* *Cetab alborhan Ms. Arab. in Arab. Bibl. B. liolens.*

So he readeth the 16. v. of the 5. Chapter. But the Originall as now received maketh no mention of the East, or lifting up, If then it had not, a Jew must needs have knowne it; and I see not with what face it could be urged in this Conference; but I beginne to thinke what *Iustin Martyr* charged upon this people *καὶ τὸ (ἑσπρον) αἰετὺν &c.* He makes it appeare to *Tryphon*, that the Jewes had circumsised their Scripture too, *p. 83. of the Dialogue.*

If our Saviour ascended into Heaven by the Easterne part, we need not doubt but that he will returne by the same way which he went. The Angels intimate as much. I meet with an Author which testifieth that he himselfe said that he would *א'צא אלונה בארנה אלי אלשרק לאנה אלנחת ארני קאל ארמסיה ולרה אלמנר לנה יסחר מנהא פי מנהא אלהאני* *Liber Ms. Arab de precept. Relig. part. 1. c. 14. de Oriental. Litter. exat in Biblioth. D. Henrici King. Epi. Cisterciensis.*

Furthermore

Furthermore (saith the Authour) we are to turne our face toward the East (in the time of prayer) because that is the Coast concerning which the Christ, unto whom be glory, said that he would appeare from thence at his second comming. And I thinke he he referreth himselfe to those words of our Saviour, *sicut exiit fulgur &c.* Heare therefore what Saint Damascene delivereth as from the Apostles, *ὡς ὅτι ἐλάτρεται ἐν ἡρόπῳ ἐξ ἡλίου αὐτὸν παραυδάρον εἰς τὸν ἕσπερον, ὡς αὐτὸς κινεῖται ἔρρησεν, ὡς περ ἡ ἀστὴρ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ὡς δυσμῶν, ὅπως ἔσται καὶ ἡ παρουσία. Ἐξίεντες αὐτὸν ἐν ἐκτελεστέῳ ἐπὶ ἀνατολῆς προσκυνεῖμεν.*

*Ἀρχαῖος δὲ ὅτιν ἡ παραύδατος αὐτοῦ τῶν ἀποστόλων.*

And thus shall he come againe in like manner as he was seene to go up, answerable to what He himself said. For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Sonne of Man be. We worship him therefore towards the East, as expecting him from thence.

And this (saith he) is by unwritten Tradition from the Apostles.

A Canon to this purpose I finde ascribed to their Name in the Arabeticke Code. *אין תכון מצאיהם ננו אלמשיק וקנחתה ואסתהרות פירך בקור סירנא אלמסיח אין מניה מן אלמסמא פי אחר אלמאס כאלברק מדי ילמע פי מניה אלמשיק ויצי מדי אלמערב וברך אסתרינא עלי מניה אלמשיק מנה יכון מן יער משיק* When ye pray (say they) turne yourselves towards the East. For so the words of our Lord import, who foretold that his returne from Heaven at the Latter day should be like the lightning, which glittering from the East flasheth into the West. His meaning is that we should expect his coming from the East.

I was ready enough to thinke that the mention here made of Lightning was to intimate the suddenesse and præcipation of that coming, but not being able to devise any speciall reason (other then what is here given) why the Lightning should rather come from the East, I had the lesse to say against the Tradition. Paul de palatio saith, that this meaning of the words is made good by the common consent of all Christians, *Credentium quod in Oriente Humanitas Christi sedet. Ab eo*

Cod. Concilio-  
rum Arab. Ms.  
in A. ch. R. 47.  
Biblioth. Bod-  
lei.

ergo

*ergo loco veniet ubi nunc est; believing that our Saviour, as respecting his humane Nature sitteth in the Easterne part of Heaven. There he is, from thence therefore he is to come.*

Therefore that *signe* of the Sonne of Man, that other Baptist as it were of his second coming, is expected to be seene in the East. *Math. 24. 30.*

A signe of the Crosse it is to be, as the Fathers *Chrysostome* and Saint *Ephrem* promise. And the *Aethiopian* Church is so sure of it, that (as their *Zabo* saith) it is profest among the Articles of their Creed. That it shall appeare in the East, it is undertaken by *Hippolytus*. ἵνα ὁ σημεῖον τῆς σταυροῦ ἀπὸ ἀνατολῶν εἰς δυσμῶν ἀνατελεῖ ὡς τὴν λαμπρότητα τῆς ἡλίου, καὶ μινύσει τὴν χριστὸν τὴν λαμπρότητα. For a signe of the Crosse (saith he) shall rise up more glorious, then the Sunne is selfe, shining from the East into the West, to give notice unto the World that the Judge is coming.

Considering all these things, I am altogether of their minde who perswade themselves that the Seate and Tribunall of that last Judgement shall be placed in the Aire over against the Mount Olivet.

*Isaiah* the Prophet is thought to have foretold as much, when he saith that all Nations shall be gathered into the valley of *Jehosaphat*; and his feet shall stand in that day upon the Mount Olivet; which is before *Jerusalem* towards the East. I cannot devise (saith one) for what reason the Prophet should make so particular a Description of this unto them that knew it so well. It is certaine, saith another; *spectare hac ad diem judicii, that these things are to be meant of the day of judgement, &c.* And if *Clemens* may be trusted, the Apostles themselves understood no otherwise.

Our Fore-Fathers lived and dyed in this hope. Lete us thinke (so the Priest used to preach upon the Wake dayes) that Christ dyed in the Cste, and therefore let us pray besely into the Cste, that we may be of the nombre that he dyed for. Also let us thinke that he shall come out of the Cste to the doome. Wherefore let us pray heretily to him and besely that we may have grace of contrition in our hearts of our misdeeds

*Lit. Festivalt  
in Dedicatione  
Ecclesia,*

with Christ and satisfaction, that wee may stonde that day on the right honde of our Lord Iesu Christ. &c.

It is said indeed, But of that Houre, It is not said but of that place knoweth no man. Yet not to be so particular as to point out the very Mountaine or Valley, or to take care with that Doctour in the *Ierusalem Talmud*, how the bones of Wise men shall rowle under the earth into this place, most manifest it is that this great assise is to be holden upon the Holy Land. Here the World may be said to have beene created, and here it was redeemed; Here the Sunne rose first, and here the Sunne of Righteousnesse; here he dyed and was buried, and the third day he rose againe from the dead, he ascended up into Heaven from hence, and shall come thither againe at the end of the world to judge both the quicke and the dead. And therefore *Quid non statim viri Galilaei* why stand you not gazing ye men of Galilee, this same Iesus which is taken up from you into Heaven, shall so come in like manner as ye have seene him goe up into Heaven. *Act. 1. 11.*

Commentar.

Arab. Ms in

Pentateuch: c.

5. in Archi. Bod-

leianus.

I reinforce all that hath beene said with an ancient profession of the Easterne Church אֲמַרְנָא אֵין נִצְרִי אֵלֵיהָ לָאן רַבְנָא אֲלִמְסִיחַ עֵנֵר צְוֹרָה אֵלֵי אֲלִמְסִיחַ מִנָּה צִעֵר וְעֵלֵי סִמְנָא אֲלִמְסִיחַ פִּיקָה גִּלְס כִּמְנָא יְקָרָא רוּחַ אֲלֵנְבִי פִי תִרְתִּילָה סִכְחוּ אֵלֵאלָה אֲלֵרֵי רַכֵּב עֵלֵי סִמְנָא אֲלִמְסִיחַ פִּי אֲלִמְשָׁרַק וְחִקְקָה לֵנָא אֵין אֲלִמְסִיחַ גִּאֲלִס בְּנִאסֻתִּין עֵלֵי פִי אֲלִמְשָׁרַק וְהֵנָּה אֵלֵי אֲלֵעֲאֲלִס נִשָּׁר לִכִּי יִכּוֹן כֵּר מִן יִצְלִי אֵלֵי אֲלִשָׁרַק אִו יִסְכֵּר בֵּין יִרְדֵּה יִצְלִי וְיִסְכֵּר עֲרֻשָּׁה

We pray (say they) towards the East, for that our Lord Christ when he ascended into Heaven, went up that way and there sitteth in the Heaven of Heavens above the East, according to that of David the Prophet in his Psalter: Praise the Lord which sitteth upon the Heaven of Heavens in the East. And in very deed we make no doubt but that our Lord the Christ as respecting his humane nature hath his seate in the Easterne part of the Heaven of Heavens, and sitteth with his face turned toward this world. To pray therefore or worship towards the East, is to pray and worship towards our Saviour.

And that all this is to be meant of the Equinoctiall East (which

(which also is to be considered) it is made to appeare by *Moses* their Bishop of *Bethraman* in his discourse of paradise l. 1. c. 13. He saith there, that the place towards which they prayed, is that over which the Sun riseth in the month Nisan, which is the Vernal Equinox.

## CHAP. XIX.

Exod. 23. 19. 34. 26. Deut. 14. 21.

*Thou shalt not seeth a Kid in his Mothers Milke.*

**T**HE *Chaldee* renders this. *Thou shalt not eat flesh with Milke.* So the Arabicke of *Erpenius* his Edition. That of *Saadia Gaon* not much differently. *Thou shalt not seeth or dresse flesh with wilke.* The Hierusalem Targum is. *It is not lawfull for you, O my people the house of Israel, to seeth or to eat flesh and milke mixt together.* This sence may seeme to have a ground from the like prohibition of *Linsy-woolsey* garments, and the sowing of a field with mingled seed. *Levis.* 19. 19. besides the present observation of the *Jewes*, who have practised this sence of the Text immemorially for ought we yet know.

And this seemes to be a strong argument for this *Reading*. to be right, for it is not readily to be suspected, but that the thing which is now and hath beene so long done by them mult of necessity acknowledge it selfe upwards to some uncontrollable Tradition of theirs. For it can hardly be thought that a whole profession of *Worshippers* should possesse themselves of such an opinion without a Generall and confest witness of their *Ancients*.

The *Jewes Kitchen* (as if there were a sex in meates and dishes too) is divided as their *Synagogues* where the Women pray by themselves in another Roome. They are indeed of the Congregation, but not of the Company. And this should be so. But to keepe the *Milke-pan* from the company of *Flesh-pots*. To have one dish for *Flesh*, and another for white

meates, and to have a supernumerary knife for Cheese and Butter (for these and flesh may not be cut with the same) and to quote for all this the *Prohibition* here spoken of. *Thou shalt not seest a Kid &c.* is to make the word of God of none effect by their Traditions. *Mat: 7. 13.*

'Tis more then I need to do to set downe the particulars of this Superstition, or all their distances twixt flesh and milke. See *Maimon* in the *Halaca* of forbidden meates. c. 9. §. 1. *Shulcan: Aruc: in Halac: Basser Vecheleb. Numb. 87.* If not, see the Late *Rabbin* in his Booke of moderne Rites, or the learned *Buxtorf. Synagog. Iud: c: 26.*

*Leon modo de*  
*gli Rit: Hebr.*  
*part: 1. c. 3. n 3.*  
*et part: 2. c 6.*  
*n. 12.*

The summe of it is, that by this law they may not seest or eat *flesh and milke together.*

But did not *Abraham* their father, when he entertained Angels instead of men under the Oake of *Mamre*, take butter and milke, and the Calfe which he had dressed, and set it before them? and they did eat &c: *Gen. 18. 8.*

If this practise of the Jewes be groundd upon a misinterpretation of the Text, then the more ancient and universall it is, the Errour is the greater. That the Text is absolutely misunderstood is a cleare and granted case and will be plainer yet anon.

*Mat: 15. 3.*

And how these men use to transgresse the Commandement of God by their Traditions is beleev'd enough.

I will here set downe but this instance. *Psal. 17. 14.* We render it as we should. *Whose belly thou fillest with thy hidden shings.* They read it, and the North shall fill their bellies, and misapply it to the matters of generation *כל חיותו מִצֵּיתוֹ* &c.

*Talm: in Bera-*  
*cotb fol. 5. b. c.*  
*5.*

whosoever say the Doctors in *Beracotb* shall set his Bed North and South shall beget male children, *Ps. 17. 14. &c.* Therefore the Jewes hold this Rite of Collocation (and by these very words of the Psalme) to this day. Therefore alito at the Celebration of their Nuptials, the Bride is appointed to stand with her face turned towards the North or South, as an Omen of happy procreation both for the Number and Sex of Children. They tell you also of *Dauids* harpe hung up upon the Teller of his Bed, which being every midnight constantly blow'd upon



upon by the Northerne winds, warbled of it selfe. *Talm. in Berac. fol. 3. b.* As if Davids Bed had beene set in this posture too.

And yet all this (how much soever pretended) is none of the right reason why the Iewes place their Beds North and South. They are bound to place their *Beth Haccisse*, or house of office, in the very same situation, so that he that sits downe to cover his feet may have his face turned towards the North and South, but by no meanes toward the West or East. *Talmuds: in Berac. fol: 62. a:*

For however the Doctours *Alphesi* and others in contemplation of the Causes of this have sought out many inventions, yet the reason of the last is the reason of the first. Which the Glosse giveth to *Beracoth c. 1. fol: 3. b:* And it is, *That the uncomely Necessities of Nature (or Matrimony) might not fall into the Walkes and Wayes of God, whose Shecina or dwelling presence lyeth West and East, &c.*

The Lxx rendreth it, *Thou shalt not seeth a Lamb in his Mothers milke*, and so an ancient Arabicke Translation of that *Thou shalt not dresse בלבן אמה חרופה a Lambe in the milke of his Mother.*

The Persian paraphrase is נה גשתני בצד דר שיוור מדריוא *Na Kofhtani Basbachs der Sier madream. Thou shalt not kill a Kid in the milke of his Mother.*

This reading seemes to suggest a ground for their interpretation who would have it to be thus. That no man of *Israel* should seeth a *Kid* of the Goats, or *Lamb* of the flocke, or any other youngling in the *milke of the damme*; that is, as some, the damme with the young. As in the case of a Birds nest: others make it respect to their sacrifices, that no man might bring a *Kidde* or *Lambe &c:* to the Lords House before the eighth day; for seaven dayes it was to be with the damme and then it might be brought to him; Otherwise they say that however they might sacrifice any young thing even in the milke of the Mother (for *Samuel* offered up a sucking *Lambe* or *Lambe of the Milke*) because the Religion of the thing would beare

it out) yet in common eating it might not be, that is they might not cate a Kid so long as it was with the damme, or sucking.

Let it be taken notice of here that the Lxx and the Arabicke Translation of that were not much out in translating the place *Thou shalt not dresse a Lambe &c:* for *Gedi* signifieth a Kid of the Sheep, as well as the Goates. And in *Exodus* you'l finde a Lambe of the Goats, as well as the Sheepe, *Chap: 12. 5.* So that this cannot be depended on.

To referre it to the sacrificing of a Lamb or Kid before the eighth day will not be sence, for this is otherwise forbidden before, and in plainer words, *Seven dayes shall it be with the damme &c: Exod: 22. 30.*

And to make it concerned in their common eating, as to forbid cruelty or put a restraint upon delicious feeding, imposeth yet more absurdly upon the Law.

*Isaack ben Solomon* (adopted sonne to one of the Kings of *Arabia*, and a famous Physitian of his time) in his booke of dyets translated out of the Arabick hath this consideration upon Goats flesh.

*Sunt enim Lactentes, sunt & vicini suae aetatis, sunt quoque juvenes & decrepiti. Lactentes vero sunt ceteris animalibus in sapore & nutrimento praestantiores. Lac enim naturalem eis praestat humiditatem, eorum complexio temperata est in calore & humiditate absque sui corruptione. Facilem ergo & subtilem dant dietam. Et quod diutius lacte nutriuntur eo meliores ac teneriores erunt.*

*Isaas Iuda de dietis partu  
Lxx parti. 4. c. de  
Carne Hircina.*

The Author, saith that no flesh whatsoever can more exactly nourish then that of a sucking Kid, or Kid of the Milke, and moreover that the longer it is with the damme, by so much it is the more excellent meate.

The same Author saith de *Agnis Lactentibus*, of Lambes of the milke, *peffimum dant Sanguinem*, that they breed the worst blood and as bad as that of an old Goate.

Experience teacheth all this to be true.

And would you have it so then that the Lawgiver should forbid his people the worst of meates to restraints delicacy, or the best of nourishments to avoid cruelty. And yet this is the case of the Text.

But



Out of these *Zabian* bookes, this latter especially, *Maimon* made good the greatest part of the Ceremoniall Law, and which is more made it familiar too, and reconcil'd the strangeness of those precepts to any mans proportion of reason and beleife. Onely about the case of wine why God would have that used in sacrifice, seeing that the *Zabii* did so too, he confesseth himselfe to be very much troubled, and not knowing how to referre it.

Yet he giveth a reason from some others, that God with a Respect had to the 3 principall parts of man, The *Heart*, the *Liver*, and the *Braine*, would have his sacrifices be made up of three answerable things, *Flesh*, *Wine*, and *Musicke*, *More: part. 3. c. 46.*

But in other cases the prohibition in the Law (for the greater part) lyes against some Rite or other of *Magickall Idolatry*.

So from this prohibition in the Law *Lev: 19. 19. Thou shalt not sow thy field with mingled seed, nor thy vineyard. Deut: 22. 9.* The Hebrew Doctours lawfully conclude, that all divers kindes of Trees are to be meant as much. As to graft one Tree upon another of another kinde. And *Maimon* turneth this backe upon the wayes of the *Amorhites*. For the *Zabii* (saith he) used so to do, *They observed such a place of the Moone, made such a suffumigation, uttered such and such words at the grafting of one Tree upon another assuring themselves that those Rites were necessary to fructification. More part: 3. c. 37.*

I should thinke that Saint *Paul* had an eye upon this, when he tells his *Amorite* or *Gentile* that he was *but cut off from the wilde Olive, and grafted contrary to Nature* (that is the wayes of the Iewes) into a good Olive Tree. *Rom. 11. 24.* As things stood before, so heterogeneous a branch might not be inserted, but now Saint *Paul* was in Saint *Peters* case. He was not to call any thing *Common* or *Uncleane*.

*Maimon* repeateth there another practice of theirs to the same purpose, but such a one as will uncover too much if it be rendered in our words.

But the fittest instance to this end is from the *Lawes of bloud*

*blood.* It is forbidden there that any man of *Israël* should eat blood.

Also it is commanded that the Blood be sprinkled upon the Altar, and moreover that it be covered with dust, or sprinkled upon the ground as water.

Some of the *Zabii* did use to eat the blood, some others who reckoned this to inhumanity, at the killing of a Beast reserved the blood, and gathered it up into a vessell or trench, and then sitting downe in a Circle about the blood they ate up the flesh, and satisfied themselves with an opinion that their *Demons* fed upon the blood, entertaining a strong conceipt that this manner of sitting at the same Table with their Gods would engage them to a nearer tie of conversation and familiarity, and promising to themselves also that these spirits would insinuate themselves in dreames and render them capable of Prophecy and things to come.

In reference to these *ways of the Amorites*, God expressly forbade his people to eat blood, for so some of the *Zabii* did; and to meet with others who gathered it up into a Vessell, he commanded that the blood should be spilt upon the ground like water.

And because they ate their sacrifices in a Circle round about the blood. He also commanded that the Blood should be sprinkled (not about but) upon the Altar.

So here it is forbidden to any man of *Israël* to seeth a Kid in the milke of the *Damme*.

It is certaine that this must respect to some Idolatrous Rite of the Heathen, for to take any other course with it is not to tell the meaning, but to make a shift with the place.

Here to hope for any such custome to be found of the Heathen in grosse, the labour hath beene sufficiently lost already.

If it were true, as *Tostatus* said (but did not beleieve himselfe) that the Gentiles used to sacrifice a Kid sodden in the dammes milke to the God of the fields, it would make very much towards the matter. Thus much is so, that *Sylvanus* was the God of the woods and fields, and that milke was one of those things which were to him offered in Sacrifice, as a Kid to *FAN-*

*nm.* Milke also was among the Sacrifices of *Pan* the God of the Shepheards, and the same was offered to *Ceres* in the *Ambarvalia*. There is reason also why a Goate and Goats milke should be of Reverent importance in the Heathen devotion, for *Jupiter* himselfe suckt no other milke then this. It is exprellt upon a Reverse of *Valerian* silver. The young God upon a she Goat holding by one of the Hornes, with this Inscription *Jovi Crescenti*. Neither is it to be denyed, but that in the sacrifices of *Bacchus* both a Kid and milke were offered. But of a Kid foddren in the damms milke in any Rites of late Heathen devotion it resteth to be revealed as yet.

One *Simler* noteth, that some of the Hebrewes say, that the *Ismaelites* used to seeth a Kid in Milke. 'Tis true indeed deed *Abarbinel* saith they do so ער היום to this very day. But see what *Aben Ezra* said to that upon the same place of *Exod. 23. &c.*

By the *Ismaelites* we are to understand the *Arabians*, that is the *Saracens* before, and the *Turkes* now. And yet in whole Ritualists as *Ben Casem*, *Side Ben Hali*, *Abdalla &c.* if you finde any such thing, it will be more then could be expected from them that have looked for it too.

That they ate Milke and Goates flesh also I know, so doe we too: And what then?

If they did to the Text here, they are to seeth a Kid in Milke, which is more I thinke then the best man in the Kitchin will undertake to do, רב בוכן רב unlesse he take time to do it (as *Aben Ezra* saith.) But this is not all, a Kid is to be foddren in Goats milke, and which is more then that too, it must be the milke of the damme.

The first words beare a troublesome sence, and the last are so plainly Magicall, that of themselves they prevent any other way of interpretation. Therefore *Abarbinel* made his recourse thus farre this way, as to thinke that it was an Idolatrous Rite of the Heathen, To seeth a Kid in Milke at the time of in-gathering of fruits, hoping by this to propitiate their Gods.

And he pretendeth as for a ground for his meaning the *Spanish*

*nish mesta* a kinde of Country feast which their Shepheards use to make themselves merry at twice a yeare with *Kiddes* and *milke*.

But to eate *Kid* or *milke*, or both, is a continuall Nothing to this purpose.

The very words themselves instantly import a Magicall preparation. Therefore the very learned *Maimon*, though he interpret this place for company as the ordinary Iewes do, yet he doubted not to cast it upon *the way of the Amorites*, for this reason, because he findes it twice annex to the 3 anniversary turnes in the yeare, *Exod: 23. 19 34. 26. Tribus vicibus conspicietur omnis masculus tuus, &c.* And this reason (saith he) *magnum apud me pondus habet, licet eam haënenus in libris Zabiorum nondum viderim*, very much prevaileth with me, though I have not met with it in the *Zabian* bookes.

But it seemes the *Karraite* (quoted by Master *Cudworth* a learned man of the equall Univerſity) had met with this Tradition. The *Karraite* saith, that

It was a Custome of the ancient Heathens, at the In-gathering of their fruites to take a Kid, and seeth it in the milke of the Damme, and then *ככשך ררר* in a Magicall way to go about and besprinkle all their Trees and Fields and Gardens and Orchards, thinking by this meanes they should make them fructific and bring forth fruites againe more abundantly the next yeare. So the *Karraite*.

Note this also, that these *Zabians* might not make any other but a Magicall use of a Kid. These *Worshippers* did sacrifice to the *Seirim* or Dæmons in the forme of Goats; Therefore the eating of Goates flesh was forbidden them. Notwithstanding, nay for that reason the Magicall use of Goats was Holy and Religious.

The Magicall preparation of a Kid hath a plaine respect unto the *Seirim* or Goat-Divells. But for the reasons of the manner they cannot be given, for then it were not Magicall.

'Tis enough that such a thing was used in the way of the *Amorites*, and therefore expressly forbidden to the people of



God. Also it may very well be thought that the People of God themselves (some of them) drew downe this Example of the *Zabii* into their owne practise. Why not this as well as sacrificing to the *Seirim* or *Deuill-Goats*. *Leuit. 17.7* If the people of God did so, that is *seeth a Kid in the milke of the Damme*, to hasten the maturation of their Fruits, then this was the reason why the Prohibition is so often repeated in the Law.

*Maimon* quoreth a like practise of the *Zabii* out of their booke *Avoda Henbattish*.

*They putrified certaine things (which the booke nameth) having observed when the Sunne was in this or that degree. They performed some Magicall operations, and so went away with this perswasion, that whosoever should besprinkle a new planted Tree with this charme, the Tree would fructifie in a shorter time then otherwise it would have done.*

This affordeth another likelihood for the *Kavrites* Tradition of seething a Kid &c. that this also was to be found in the *Zabians* bookes, though the learned *Maimon* had not yet met with it.

## CHAP. XX.

James 4. 13, 14, 15.

*Go to now ye that say, to morrow we will go into such a City, and continue there a yeare, and buy and sell, and get gaine.*

*Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.*

*For that ye ought to say, If the Lord will we shall live, and doe thus or that. 1 Corinth: 4. 19. 1 Pet: 3. 17.*

**I**T was a custome among the Jewes, especially and first to begin all things *with God*. They undertooke nothing without this Holy and devout Parenthesis *אֱלֹהִים יְהוָה* If God

God will. They otherwise exprest it אִם יִרְצֶה הַשֵּׁם If the Name please, or אִם יִנּוּר הַשֵּׁם If the Name determine so. And by the Name they meane the great one, *Jehovah*.

It was a phrase of so common speech with them, that they contracted it into an *Abbreviation* of their kind, which to avoid repetition at large, useth a Letter for a word. The *Abbreviation* is. ה' אֱלֹהֵינוּ It is not onely a Phrase of the Jewes and Scripture, but of all the men of the East.

You rarely meet with a booke written in the Arabicke, but beginneth *Bismillahi*, In the name of God, &c. An *Alcoran* especially, or any other Booke of their Divinity. And for the *Alcoran*, it does not onely All, or the whole Booke beginne so, but every *Surat* or Chapter of that Scripture, as they account it.

Not onely so, but they make a common use of this very expression *If God will* Their words are, (and the *Persians* use the very same) אִם יִרְצֶה הַשֵּׁם *Si Deus voluerit*, or אִם יִנּוּר הַשֵּׁם, If the High, or Almighty God will, as *Nassyr Eddyn* in his Commentaries upon the Arabicke *Euclid*, at the end of his Preface to the tenth booke, and elsewhere.

The Arabicke Nubian Geographer beginneth his booke, in the Name of the mercifull and compassionate God, from whom is helpe. And in the end of his Preface, he saith the same thing in more words. *Quapropter potentissimi ac summi Dei, quem unum & solum esse fateor, qui sufficientissimus atq; optimus Protector est, auxilium expesco.*

From the Orientall part of the World this manner of speech descended downe upon all the Inhabitants of the Earth. The Greekes render it οὐρ θεῶν, which is the same with the Latines *Deo volente*, If God will. Of which you may see more, and very much to this matter, if you consult with *Brissoni de Formulis* &c. Lib. 1. p. 68, 69. &c.

Indeed it were very much, if we men of what Nation soever under Heaven should go about any thing without this reasonable condition of *Gods helpe*. *If we live and move, and have our being in him*, (as Saint Paul quoteth out of *Aratus*) and the Scholiast *Thoon* interpreteth to be meant of God *παρὰ τὸν θεόν*

ἀνδρῶν τοῦ κόσμου) certainly we ought not to venture upon any thing without *A Jove principium*. As he ought to be in all our thoughts, so especially in those of *enterprise and designe*, be it of the greatest, may be it of the smallest undertaking. Especially we men, (I can beleeve the Angels of God do so to) for though the *Gospell* say, that the providence of God cometh downe to the *price of a Sparrow*, (and were not *two of these sold for a farthing?*) Yet *Maimon* saith that *God doth not take care for Oxen*, but setting all other things aside maketh it his onely businessse to procure the matters of Mankind. See his excellent discourse upon the Providence of God. *More: Nevoch: Par. 3. C: 17.*

Considering the engagements either of Gods provision, or mens usuall Fatalities, one would thinke this *manner of speech* to be equally naturall to the whole race of Mankind, yet (as I said before) the Jewes gave the first example, and they themselves brought it into use, but upon this occasion.

It relateth to one of the *wife sayings* of *Ben Sira* an old Sage of theirs, and beleeved by them to be *Jeremie* the Prophets Nephew. The *saying* is this

כלתה עלתה לגיננת ולא ידעה מה  
משי לה

*i.e. The Bride went up into her Chamber, but did not know what was to befall her.*

Upon this the *Perush* there maketh this Explication.

לעולם אל יאמר אדם שום דבר אלא כגור השם  
היה אדם שהיה אומר למחר אשב עם ארוסתי בחופה  
וארבק עמה אמרו לו אמר אם גור השם אמר להם  
אם יגור אם לא יגור אני אשב עם ארוסתי למחר  
בחופתי וכן עשה נכנס עם ארוסתי לחופה וישב עמה כל  
היום ובלילה עלו שניהם למטה וקודם שיוקק עם  
ארוסתו מתו שניהם למחר מצאו אותם מתים זה כזה אמרו  
קיששנו אמר בן סירה כלתה עלתה לגיננת ולא ידעה  
מה משי לה מכאן אמרו כל הרצח לעשרה שום דבר  
יאמר אם גור השם ואם איני אומר לא יצא לעולם

*i. e. Let a man never say (he will do) any thing, without this (exception) If God permit. There was a man who said, To*

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*tomorrow I will sit with my Bride in the Bride-Chamber, and will know her there. They said unto him, say, If God will. He said unto them, whether (God) will or will not, To-morrow I will sit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the Chamber, and sate with her all day. At night they went both to bed, but they both dyed before they knew one another. When they found them dead in the morning each by other, they said the laying of Ben Sira was true. The Bride went up into the Bride-Chamber, but did not know what was to befall her. Upon this they said. Whosoever hath a purpose to do any thing ought to say If God permit, Otherwise he is not like to prosper.*

The words of Saint James have a full respect upon this Tradition, you may easily perceive it, if you marke these words.

*To-morrow we will goe &c.* especially the close. We shall live, and do this, or that.

CHAP. XXI.

Amos 6. 1, 3, 4.

*Wo unto them that are at ease in Zion, &c.*

*Ye that put farre away the evill day, &c.*

*That ly upon beds of Ivory, and stretch themselves upon their Couches, and eate the Lambs out of the flocke, and the Calves out of the midst of the Stall.*

**N**OT so much to interpret the place, as the interpretation of that; and moreover to tell the meaning of a hard word in the Law, I make this animadversion.

The Note upon this in the *Midbar Rabba*, is כֹּה נִרְאָה כֹּה שָׁבַט וְשָׁבַט חֵיה לֹו מְיוֹמָם בְּפָנֵי עַצְמוֹ כִּיּוֹן שְׁחִיָּה מִבְּקֵשׁ לִילָךְ לַמְיוֹמָם שֶׁלּוּ מִעֲבוּר כֹּה חֲמֻרָה לִפְנֵי הוּיָה נִשְׁטַר חֲשֵׁמֶן שְׁבֵתָּהּ וְעִמָּר עָלָיו וְשִׁחְטוּ *i.e. Goe downe and* <sup>*Midt. Rab. fol. 238. Edit. Graev. Venet.*</sup> *see how every tribe hath a Maiuma of its owne, and when any one is minded to go to his Maiuma, he causeth all his flocke to*

*pasle*

Aruch. in  
מַיִמָּם

pasſe before him, and chooſeth out the ſaſteſt, and killeth it, &c. But ſaith the Author of the Gloſſe here, **לֹא מִצָּחִי** **וְלֹא שְׂמֵעִי בִּירוּשָׁלַיִם** I have not found, nor heard what ſhould be the meaning of the word. David de Pomis ſaith it is, **עֲלֵי אִלֵּי** the name of an Idol. As Philip Aquinas thinketh, it answereth to, **מַרְבֵּק** Marbeck in the Text, and is to be rendered, *Saginarium, The ſtall.* Munſter expounds it, *Socius Comes.* The *Aruch* quoteth the word in this paſſage out of the *Megillath Ecab*, **וּמִכְנֻסֵּי אֶרֶץ חֲמוּסִים לְתִיאַטְרוֹן שֶׁלֵּהוּ** i.e. *And they bring in the Maiumas into the Theater with his head uncovered.* But for the meaning of the *Maiumas* either here, or in the *Midbar*, the Interpreters have left it in a very doubtfull condition. I may poſſibly have better lucke, (I pretend not to ſo much ſkill as they had) in expounding the words.

Though the word in the *Aruch* and in the *Midbar* be the ſame, yet by the ſence they cannot be of the ſame ſignification. The word in the *Aruch* (as I thinke) is taken from the Greeke *Μῦθος*, as the very next word, **תִּיאַטְרוֹן** *Thiaſtron*, and meaneth no otherwiſe.

But for the meaning of the ſame word in the *Midbar*, it muſt needs beare another manner of conſtruction: And if it be not that which is to follow, it will be hard, I am ſure, to ſay what it is.

The fore-mentioned Author of the Gloſſe conjectureth from the ſence, that it is to be meant of **טֵבֵל** **וְיָמֵי** **אֶפְרַיִם** *A Feſtival day.* And this was the meaning of the *Midbar*, and to be underſtood of that *Maiuma* in the *Iuſtinian* and *Theodoſian Codes*.

C. De Maiu-  
ma L: unic.  
Cod. Theod.  
lib. 15. tit. 6.

And that was (if *Suidas* knew it) **Παθῆναι ἐν τῇ Μαίῃ. &c.** A Roman Solemnity celebrated in the month of May, when the Cheife of the City of Rome were wont to go to *Oſtia*, and there diſport themſelves, thruſting one another into the waters. The Gloſſe to the *Baſilica* nameth not what, but ſ<sup>a</sup> it was a kinde of Solemnity obſerved by the Romanes in the Month of May, but that it was done at Rome, and **εἰς τιλὴν τῆς Μαίας**, *to the honour of Maia.* And in *Ethicus* the Cosmographer it

is found, that the people of *Rome* went in procession with the *Consul* to *Ostia* *Castorum celebrandorum causâ solennitate iucundâ*. *Tacitus* also maketh mention of a certaine sacrifice done at *Ostia* in the *Castors* Temple. *sed ventorum marisque causâ factum*, saith *Ammianus Marcellinus*, *Lib: 19.* To *Lipfius*, all this is one and the same with the *Maiuma* in the Law.

*Ad Lib. Annal.*  
11.

If there were no more in it then so, *Hotoman* did well enough, out of *Vandulphus*, to reckon this among the innocent sports: though that he should say it was *Armorum ludicra exercitatio*, cum aliquot adolescentes mense Maio oppidum in aqua possum dimissi in aqua ludibundi oppugnabant, is by I know not what authority.

The *Civilians* make some lesse; none more of the matter.

*Bartol* said, it was *Ludus quidam*, a kinde of sport.

*Cujacius*, *Alciat*, *Gothofride* &c. hold themselves to the Tradition of *Suidas*, and *Gothofride* referres us to *Gregories Cosmographie*; *Cujacius* more correctly, to his *Chronographie*.

But it should have beene, not *Gregorii*, but *Georgii Chronographia*. Nor is *Georgius Cedrenus* to be meant, as *Cujacius* thought: but *Georgius Theophanes*. And the words are:

Ο δὲ βασιλεὺς πωποῦς Μαυμῶν ἐν Σοφίαν, ἐκείθεν ἐν αἰνῶνι μὲν τῷ ἱερῷ αὐτοῦ. &c. Which *Anastasius Bibliothecarius* rethredeth; *Præterea μαύονα ἑστῆτα Imperator in Sophianis sedis cum filio suo*. &c. *Hist. Miscell. lib. 23.* *Gyraldus* guessed it to be the *Floralia*, with which indeed it can compare in obscenity and debauchment.

But it is not made knowne by any of all this, what the *Maiuma* was. 'Twas an Orientall Celebration (as *Baronius* well observed) but of what sort, onely *Iohannes Antiochenus* hath discovered. The Authour had before related out of *Pausanias* the Chronographer, that *Sosibius* an *Antiochian* had left as a Legacy to the City of *Antioch*, the yearely revenue of fiftene Talents of Gold, toward the expence of the publicke sports: which by the corruption of the Feoffees having beene disposed of the wrong way, the Citizens petitioned the Em-

perour *Augustus*, that it might be restored to the first use. Which was granted: but the same case falling out againe, they addressed a like suite to the Emperour *Commodus*, by whole commands the Legacy was againe shared, and a due portion thereof set out for the Olympicke Games; another for the

*Ioh. Antioch. Main Archiv. Baroc. Bibliothec. Bodleian.* *Circensian*, Εἰς λόγον ἱεροσπορίων ἀμύπητος ἐπιτελευτῶν καὶ τῶν ἡλίου ἡμερῶν, τοτέστι, καὶ κυριακῶν. &c.

Ομοίως δὲ καὶ εἰς λόγον παννυχῆς ἑστῆς νυκτερινῆς ἐπιτελευτῶν καὶ ἐπὶ γ' ἡμῶν λεγόμενον Ὀργίων, ὅσα ἐστὶν μυστήρια Διονύσου καὶ Ἀφροδίτης, τοτέστι, καὶ λεγόμενα Μαίωμα, διὰ τὸ εἶναι τῆς Μαΐου τῆς καὶ Ἀφροδίτης ἡμέρας ἐπιτελεσθῆναι τῶν αὐτῶν ἑορτῶν, ἀφ' ὧν φαίνεται χευστὶς ποσότης λόγων λαμπάδων καὶ κηρῶν, καὶ ἡμῶν ἄλλων ἡμῶν προχέοντων ἐπὶ τῶν παύσεων ἢ ἡμερῶν ἑρπῶν παννυχίδων. i. e. In like manner also for the trietericall sports (celebrated by night in Tents, I mean the Orgia, that is the mysteries of Bacchus and Venus, commonly called the Maiuma, for that they were solemniz'd in the month of May) a considerable summe of the Gold was set out for the charge of Lampes and Candles, and other necessities for this Solemnity or Wake, in which they tooke their pleasure for the space of thirty whole nights together &c.

*Clem. Alex. in Protrep.* I must not here uncover the μαχλῶντα *Veneris* ὄργια, as *Clemens Alexandrinus* calls them: It is not once to be named amongst us, what this people did in the darke: Ἀπόστρεφον ὡς Γερεφαντα, τὸ πῦρ αἰθέριον, διαδύχῃ, τὰς λαμπάδας, ἐλάχῃ, σὺν τῶν ἡμερῶν τῶν ὅσων, &c. as the same Author.

*Illud vero* (saith the Emperour *Arcadius*) *quod sibi nomen procax licentia vindicavit*, Maiumam, *factum atque indecorum spectaculum, denegamus.* Cod: *Theodosi. Lib: 15. Tit: 6.*

It was forbidden (as *Meursius* tooke it) by the LXII Canon of the Synod in *Trullo*: Κατανοῦσαι, καὶ βροτὰ, καὶ βερμαλία, ἢ καὶ τῆς πρώτης τῆς Μαΐου πανηγυρις. &c.

But the reading there is not, ἢ τῆς πρώτης τῆς Μαΐου, the first of May; but, τῆς Μαρτίου μηνός: the first of March. And so the Arabick Code *الاول من ربيع الاول* i. e. And the first day of the first Month, that is, *Nisan* or *March*.

*Cod. Concilior. Arab. Ms. in Archiv. B. L. Bodleian.* For the derivation of the word, if any such disport in the waters was made, as *Suidas* remembreth to us, it were obvi-



ous to fetch it from the Orientall □ *Majim*. Or if it were found that these *Orgia* were first, or most celebrated at *Maiuma* ( the sea side of *Gaza* ) 'tis possible that the place might give name to the celebration. which hath the more colour, for that in the *Tetramphodus* or *Quatrefois* of that Citie upon an Altar of stone there stood a marble statue of *Venus*, representing the figure γυναικὸς γυμνῆς, ἑστῆς ἑλὰ τὴ *Metaphrast.* ἀγνῆα ἀντὶς φανούμενα; of a naked woman, &c. as *Marcus* *Mf. in Archiv.* *Diaconus in vita Porphyrii Gazorum Episcopi*: otherwise, *Baroc. Feb. 25.* the Authors owne derivation must be taken.

If the Prophet may at all be understood in the sense of the *Midbar*, it soundeth not much unlike to that which the Emperour *Julian* told the *Antiochians* in his *Misopogon*.

Τῶν δὲ ἑστέων ἰδίᾳ μὲν εἰς τὰ δαῖττα καὶ τὰς ἑορτάς χαίρει διαπαντός, καὶ δὲ ὅσα ποικίλους ὁρᾷ πλείους εἰς τὰ δαῖττα τῶ Μαίμα καὶ χρέματα ἀπλῆσιν, ὡς δὲ ὑμεῖς αὐτοὶ καὶ τὴ σπουδαίαν τὴ πόλιν οὐδεὶς δού, ἐπεὶ ἰδίᾳ τῶ πολλοῦ, ἔπε ἡ πόλις κοινῇ. *There's none of you all (saith he) but can willingly spend upon your private banquetings and feasts, and I well know how much many of you can throw away upon the Maiuma: but for your owne, or the Cities safety no man offereth up any thing either in private or in publike.*

The word of *Amos* is: *Wo to them that are at ease in Zion &c. That stretch themselves upon their Couches, and eat the Lambes out of the flooke, and that chaunt to the sound of the Violl. &c. That drinke wine in bowles &c. But they are not grieved for the afflictions of Joseph.*

## CHAP. XXII.

*The meaning and Considerations of Light in Scripture.*

**G**OD is *Light*, and in him there is no darkeness at All. John 1.

The Reflexion of this Originall Glory shining upon the dult, the dult became *Light*, that is *man*, for so the Antients termed him; *φῶς πρὸς τὴν ἀνθρωπίνην* saith *Phavorinus*, we call a *man light*. but the opacous body of sinne interposing it selfe betwixt this borrowed Light, and the *Fountaine*, cast a shadow, the shadow of death.

The darknesse being to thicke and to exceeding, that (if we regard what the Master of the Sentences hath said) the Sun it selfe shined 7 times brighter before the fall, then ever it did since.

To bring the world out of that darknesse into this *Marvellous Light*, the day spring from on high was to visit us. To prepare for this day there first appeared a *Burning* and a *shining Light*. John 1. but he was not *that Light*, but came before to beare witnesse of the *Light*. Soone after *Jesus*, that is (as in the *China Tongue* it signifieth) the rising Sun, that Sun of Righteousnesse, himselfe arose with healing in his wings, *Malac. 3*. It was then the longest Night in all the yeare; and it was the midt of that, and yet there was day where he was; for a glorious and betokening *Light* shined round about this *Holy Child*. So the Tradition, and so the Masters describe the Night-peace of this Nativity.

At his *Transfiguration* a greater Light shined about him. His face was brighter then the *Sun*, and his very Cloathes whiter then the *Light*. Till now the *Father of Lights* himselfe dwelt in the *thicke darknesse*, never shewing himselfe but in a *Cloud*; but in these last dayes, he is God manifest 1 *Tim. 3. 16.* and in the *Brightnesse of his glory. Heb. 1.* I do not finde, (saith Venerable *Bede*) among so many Angels, that were sent before the Law, that ever any were scene with a *Light* shining about them.

Now

Julij Schiller.  
prefat. in V.  
röuegraph.  
Christian. p. 6.  
Col. 2.

Now a Light shineth about *S. Peter* in the prison, and about *Saint Paul* *ὁ ὡς ἡγὼν*, a very great Light. Nay a Light shined about the Shepherds too. And though it were then the dead of the Night, yet the word was brought by the Angel *hodie Natu est, &c.* This day is borne to you &c. Therefore also at the setting of this Sun which was the Reverse part of the Mystery, darkenesse fell upon the Earth, the Naturall Sun eclipsed in the midst of Heaven, and therefore the Moone making it more then Midnight in the subterraneous position all of the colour of *Saturnus* the signifier of blackenesse, who rising from the Horoscope beheld these two Eclipses in a square Malignant aspect.

Not so only, for in the selfe same day (which is more perhaps then you have heard of) there hapened a naturall defecti-  
on of the Moone in the 11 of *Libra*, begining at *Hierusalem* about 6 in the Evening, insomuch that the Sun was no sooner gone downe, but the Moone appeared in the East Ecclipsed of more then halfe her Light; So that as the Light was taken from that day, so darkenesse was added to that Nighr, and within the space of 6 houres, the Sun was once unnaturally, and the Moone twice Ecclipsed. The Calculation and Figure of this Lunar Eclipse, you may see (if you will) in *Chronologia Catholica Henrici Buntingij* fol. 237. b: & 238. a: See also *Sethus Calvisius* in *Tiberius Caesar. ad An: post Ch: n: 33.* to the 3 day of *April*.

As our Lord himselfe, so his Gospel also, is called Light; and was therefore anciently never read without a burning Taper, *etiam sole rutilante* ('tis *Saint Hieroms* Testimony) though it were lighted in the Sun, Supposing therefore out of *Albumazar*, that every Religion is governed by some Planes, as the *Mahumetan* by *Venus*, the *Jewish* by *Saturne*, &c. Some *Astrologers* did not inconveniently to attribute the Christian to the Sun.

Not the Gospel, but the Preachers of it also are called Lights; *Vos estis Lux Mundi, ye are the Light of the World;* and the first preacher of Repentance was said to be *Lucerna ardens, &c.* a burning and a shining Light.

The carefull Church perceiving that God was so much taken with this outward symbole of the Light, could doe no lesse then goe on with the Ceremony. Therefore the day of our Lords Nativity was to be called *ἐπιφάνια*, the *Epiphany*, or appearing of the Light; and so many Tapers were to be set up the Night before, as might give Name to the *Vigil Vigilæ Luminum*. And the Ancients did well to send Lights one to another, whatsoever some thinke of the Christmas Candle.

Ακολουθία τῆς  
ἐν τῇ βαπτίσματι  
Ευχολογ.  
fol. 54, A.

The receiving of this Light in Baptisme they call'd not usually so, but *φωτισμός*, *Illumination*, which further to betoken, the rites were to celebrate this Sacrament, *ἀπομύναται πάντων τῶν κηρῶν*, &c. with all the Tapers lighted, &c. as the Order in the *Euchologue*. The *Neophytes* also or new convert received a Taper lighted and delivered by the *Mystagogus*, which for the space of seven dayes after he was to hold in his hand at Divine Service, sitting in the Baptistry.

Who perceiveth not that by this right way the Tapers came into the Church, mysteriously placed with the Gospell upon the Altar, as an embleme of the truer Light?

It was imitated againe by the white garment received at the same time in Baptisme, as the Emperours expound it in *Theodosian's Code*; *Cælestis Lumen Lavaeri imitantis novam sancti Baptismatis Lucem vestimenta testantur. Cod. Theod. de Spectac.* So the Priest in the order of *Soverus*. לְבוּשֵׁיכֶם וְחֹרֵר אִי־תִלְבַּח וְהָדָר וְיִיכֹן כְּדָמִית מַלְאָכִים *Change* (saith he, bespeaking the new Converts) *your Garments, and be white as the Snow, and let the Light shine as the Angels.*

Remaining yet unto us of this is that which we more commonly call the *Chrisme* (*ab unctioe*, as the Manuall, &c.) wherewith the women use to shroud the Child, if dying within the Moneth. Otherwise it is to be brought to the Church at the day of purification.

But by an Order of Baptisme in *Edward the sixth's Liturgy* of the year, 1549. It was to be put upon the Child at the Font; for the Rubricke is. *Then the Godfathers and Godmothers shall take and lay their hands upon the Child, and the*

the Minister shall put upon him his white Vesture, commonly called the Chrysom, and say

Take this white vesture for a token, &c.

And good reason; for *ἐν τῇ φωτὶ ἀνθρώποις καὶ ἀλλήλους τὸ λευκόν*, White doth best of all become the Children of Light, saith *Clement Alexandrinus*.

The Apostles in the *Alcoran* are call'd *Elbavariunna*, the white men, *Viri vestibus albis induti*, (as our Robert of Reading translated it) Men clothed in white apparell. So also they are called in the Arabicke Preface to the foure Evangelists, and for the same reason, *Ut viri doctissimi putant*, saith *Kerstenius in vit. 4 Evangelist. p. 16*. Some Commentatours upon the *Alcoran* I know give another derivation of the word, but it concerneth not this place. 'Tis the Colour of the Angels cloathes, *Apoc. 4. 4. Nay the Ancients of dayes Himselfe is said to goe in White, Dan. 7. 9.*

And that our Holy Garments are of this colour, the reason is good, as respecting the Gospells Light.

The funerall Tapers (however thought of by some) are of the same harmelesse Import. Their meaning is to shew, that the departed soules are not quite put out, but having walked here as the Children of the Light, are now gone to walke before God in the Light of the Living.

The Sun never arose to the Ancients, no nor so much as a Candle was lighted, but of this signification. *Vincamun* was their word, whensoever the Lights came in, *αὐτὸς ὁ θεὸς νικῶν*, for Light (saith *Phavorinus*) betokeneth victory. It was to shew what trust they put in the Light, in whom we are more then Conquerours. Our meaning is the same, when at the bringing in of a Candle we use to put our selves in minde of the Light of Heaven; which those who list to call superstition, doe but darken Counsell by words without knowledge, *Job. 38. 2.*

But the Rising of the Sun was observed with a more solemne Oraison; For no sooner did this Light appeare, (so the Syriacke Ritual) *אמתי רדנח שמשה מהפכין אנ'הין* (אמתי רדנח שמשה וסגרינן לאלהא ואמרין בעהרן חוין נוחה ישוע מרנ

מלא נהדרא ראתי הו נהדרא שרירא רמנחא לכל ברין  
 אחר לן כנהורא נאמי צמחא רמנא שמינא but every  
 man was to turne himselfe towards the East, and worship God,  
 and then say this prayer. Jesus full of Light, in thy Light  
 may we see Light, for thou art the true Light which enlighten-  
 eth every man that cometh into the world. Enlighten us with  
 the glorious Light of thy Heavenly Father.

## CHAP. XXIII.

Gen. 1. 7.

תהום רבה Tehom Rabba.

And God made the Firmament, and divided the waters  
 which were under the Firmament from the Waters which  
 were above the Firmament, &c.

Job. 26. 8.  
 Albert. de Sax-  
 on. lib. 3. Phy-  
 sic. Q. 6. art.  
 62. conclus. 3.  
 Mendoc. viid.  
 Lib. 4. problem.  
 47.

Vpon my uttermost strife with this Place, I see not how  
 it can be well avoided but that an *Abyss* of waters must  
 be granted to be above the Supreamest Orbe. God I know  
 hath bound up the waters in his thicke Clouds, and the Cloud  
 was not rent under them. And the *Aire* it selfe is not so un-  
 like to water but that (as some undertake) it may be demon-  
 strated to be navigable; and that a Ship may faile upon the  
 Convexity thereof by the same reason that it is carried upon  
 the Ocean.

But to take these waters for the Cloudy part of Heaven, is  
 not possible from the Text. For the *רקיע* *Rakia* or *Expansum*  
 is to be meant of the whole Frame, for He called the *Firma-  
 ment* Heaven, and the waters are to be above all this; for the  
 word *מעל* *meal*, cannot be otherwise (but violently) con-  
 strued, notwithstanding what *Param*, *Junius*, and others have  
 informed.

And 'twas too suddainly apprehended of those who thinke  
 that the Waters above the Heavens called upon by the Psalmist  
 and,

and the three Children in their Song to praise the Lord, can be taken for the Watery Region of the *Aire*, for in the same *Canticles*, by an expresse enumeration of all the *Meteors*, this Region is distinctly invited to the like Celebration. *O every Showre and Dew, blesseye the Lord, &c. Fire and Haile, Snow and Vapour, Stormy winde fulfilling his word, &c.*

According to the first Modell of the Creation the stories of this *Great Pile* stood not as now they doe. *The Earth was without Forme and voide, i. e.* (as some would have it, but I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, standing all covered over with a Globe of waters vastly extending, which the *Maker* did, to shew that *the Earth was his before he gave it to the Children of Men*, Psal. 115. 16.

Here he might have staid his hand reflecting upon himselfe this *Mighty Power* which could settle such a ponderous masse upon it selfe. But to shew also that *He created it not in vaine, but formed it to be inhabited*, Isay, 45. 18. *He divided the waters from the Waters by a Firmament or Heaven.*

The waters below this Firmament he commanded to gather together, which made the *Seas*.

*And the dry land appeared.* Not now so precisely globous as before, but recompenced with an extuberancy of Hills and Mountaines for the *Receipts* into which he had sunke the waters. In the space above the Firmament, *He laid up the Depth in Store-houses*, Psal. 33. 7. From whence when *He uttered his voice* (as at the Floud) *there was a multitude (or Noise) of Waters in the Heavens*, Jer. 10. 13.

And whosoever shall looke backe with an uninterested eye upon that immane, and (if the *Scripture* had not said it) all incredible Deluge will be farre to seeke how such an impossible confluence of waters could otherwise be assembled together.

For to lay the charge of this huge effect unto the *Starres*, or any Conjunction of the *Superiour Bodies*, as *Abraham* and *Albunazar* did, is not to release, but entangle the Wonder; For besides that those *Lights* above are not intrusted with so unlimited a power, no not in their strongest conspiracies of

Q

Influence;



Influence; the *Astrologers* tyed the *Coniunction* to a false time, as the Learned *Mirandula* fully enough, though himselfe not so truly, hath declared against them.

A *Coniunction* indeed there was of ♄ and ♀ going before the flood, but looking upon the *effect* at such a distance as could be of no considerable avails.

And indeed for any hand the *Starres* could have in this matter we are to receive it at the same rate as that of the *Arabian Astrologers* to the *Egyptian Caliph*.

They answered that the cause of *Noahs* flood was שׁוּב הַיָּם כִּכְכֵּם כְּכֹכֵם כְּכֹכֵם כְּכֹכֵם that there happened at that time a *Coniunction* of all the *Planets* in ♋ *Pisces*.

Sepher Tucha.  
fol. 148, b.

And yet the same *Astrologers* foretold of a particular deluge to be at such a time in the *Deserts* of *Arabia*, which (if the *Story* mock not) proved true; for the *Pilgrimes* to *Mecca* (so that faith) were drowned upon those Sands, where others before time had perished for want of waters.

And to give up that account which the *Common People* in *Philosophy* use to doe, that these mighty waters could be emptied out of the bottles of *Heaven*, the *Cloudes* whatsoever or *Condensations* of *Aire* runneth us aground upon a ridiculous course in *Nature*, or indecent in *Miracle*; whereas if we betake our selves to this other way, one only enter-course of *Omnipotency* will serve the turne, to force downe the motion of these waters by a high Hand, which otherwise according to *Received Nature* must have beene more then 100 yeares in falling.

What if it rained 40 Dayes and 40 Nights, had it rained 40 yeares what could this have done towards such a heape of floods as prevailed above the highest mountaines 15 Cubits upwards? be their perpendicular height taken after the most moderate estimation.

So that in justice of reason we may conclude, that these *Decumani flutius* could not be raised without a supply from this great *Abyss*; and unlesse one depth had called another.

And the *Scripture* it selfe confesseth as much, that the fountains of the *Tehom Rabba* or this great *Deepe*, or (as the Angel

Angel calleth them in *Esdra*) the Springs above the Firmament, were broken up. *Gen. 7. 11.* the same *Deepe* upon the Face whereof the Darkenesse was. *Gen: 1. 2.* for the Spirit of God moved upon the waters.

And at the abatement of these waters when *God remembred Noah*, the same Fountaines of this *Deepe* are said to have beene stopped *Gen: 38. 2.* which can admit of no other (but a miraculous) sense; for we cannot understand it of any subterraneous Abyſſe, without an open defiance to the Principles of Nature.

Therefore betwixt the *Heavens* and the *Heaven of Heavens* there must be a *Tehom Rabbah*, or great *Deepe*, and for this it is that he is said to have layed the Beames of his *Chambers* in the waters. *Psal. 104. 3.* His upper Chambers it should be (as the *Saxon* rightly) and it maketh very much for the matter, for it will follow from this that these Chambers were the Heaven of Heavens. Where the Lord is upon many (or great) waters. *Psal. 29. 3.* And *Wisedome* saw him set this compasse upon the Face of the Depth. *Prov. 8. 27.*

And he is said to have watered the Hills from these Chambers *Psal. 104. 13.* Not from the middle Region of the *Aire*, for the Tops of some Hills (whose heights are his. *Psal. 95. 4.*) are lifted up above all the Clouds. But he watered the Hills from this great Abyſſe, when at the flood those Cataracts of Heaven were opened.

But let the Hills be taken for such as flow with milke, and *Isa. 3. 18.* drop downe with new Wine, even thus also it may be said, that he watereth them from these Chambers, that is from Above. The Reconcilers on the contrary part are forced to make use of more unmannerly Constructions.

But let the Chambers be taken as before *v. 3.* by result at least it was that from these he watered the Hills whatsoever, and satisfied the Earth with the fruit of his workes *v. 13.*

I am almost perswaded to thinke, that untill *Noahs* time The Lord God had not caused it to raine upon the Earth, but a mist went up and watered the whole face of the ground. *Gen. 2. 5, 6.* And a River went forth of *Eden* to water the Garden

&c. v. 10. But in the 600 yeare of *Noah's* life, in the second month &c. *Gen: 7. 11. He caused it to raine upon the Earth.*  
*&c. v. 4.*

It is no stranger a thing then to finde the whole Earth in such a case for that time as the Land of *Egypt* hath beene ever since, or those everlasting Hills which (the dayes of *Noah* let out) were never yet wetted with the dew of Heaven. If it be otherwise how could he then first set his Bow in the Cloud? for as *Porphyrus* said it must have beene there before.

I say then, that proportioning the perpendicular height of the Mountaines to the Semidiameter of the Earth, there is nothing to hinder but that this Abundance of Waters supplied from the Springs above the Firmament might be funke into the Cavernes of the Earth, from whence it hath beene upon occasion called forth by the heate and influence of the Hott of Heaven. And so ever since as Heate and Cold, Summer and Winter, Day and Nighr, so the Former and the Latter Raine hath not ceased.

Our Saviour may seeme to have pointed to those Springs above the Firmament, where he bringeth in Father *Abraham*, saying to the Rich man, *And besides all this betwixt us and you there is a Great Gulfe fixed.* &c. *Luk. 16. 26.*

*Talmud in chagigah. C. 2.*

All this is intimated in the Name of Heaven, *Shammajim*, מים מים from the Waters there, as *R. Jose in Chagiga. fol. 12. a.*

If it sound ill that any corruptible Nature should be lodged above the Heavens, it will be answered, that the Heavens themselves are in no better condition whose Matter howsoever trusted by some ill husbands in Philosophy to an Inamissible Forme, yet hath beene found subject to the like Passions with that here below, as the well knowne *Tycho* hath demonstrated in the case of the New Starre.

To doubt the passage of the Blessed through this great Abyss is an effeminacy of Beleife, for not to say that the Children of *Israel* passed through the Red Sea upon dry Land; These waters are themselves to passe through that fire unto which the Heavens and the Earth which are now, are reserved and kept in store, 2 *Pet. 3. 7.* The

The suspension of these waters in a violent situation (if such it be) I no more marvaile at then that the thicke Clouds bound up with so many Waters should hang in the Aire *unrended under them*; less; then at the *Stretching of the North over the empty place, or the hanging of this Earth upon Nothing*. Job. 26. 7.

In all this I must acknowledge that there is something of the Paradox (which yet hath beene done over by others too *vid Scheinert* and more elaborately) and so I would be taken for the present, *Ros. Ursin.* but that is till I can see how otherwise the Text it selfe can be likely to come off cleare.

## CHAP. XXIV.

Deut. 22. 3.

אבן טועין

*Lapis errantim.*

*And with all lost things which he hath lost, and thou hast found, shalt thou doe likewise.*

TO this purpose The Great Stone in *Jerusalem* remembred of by the *Gemara* in *Baba Metzia*, אבן טועין היתה כירושלים כל מי שמכיר לו אבירה נפנה לשם וכו' מי שמוצא אבירה נפנה לשם זה עומר ומכירו זה עומר ונתן *Talmud. in Bab. Metz. fol. 28. b.* i. e. In *Hierusalem* there was a Stone of the Strayes. He that had lost or found any thing, was to repaire thither. He that had found was to stand there to produce it. He that had lost, to tell the Signes and Markes. כל מי שמוצא He that had found any thing that was lost, was to cry it three times, and after seven daies once more, &c. *Ibid.* See also the *Alifne Torah*, Part 4. Halac. גולה ואברה Cap. 23. § 3.

But the Benefit of the Provision reacheth not unto us, for by the Rules in *Baba Kama* (and generally by all their Canonists) A Jew is not onely not bound, but forbidden too to restore any thing that is lost, to a Christian. And yet by the *Jerusalem Talmud*, He is bound to restore for the sanctifying of the name of the Lord, as the *Tserer Hammor* hath observed.

## CHAP. XXV.

Heb. 12. 24.

*Sanguis Abel.*

*And to the blood of sprinkling which speaketh better things then that of Abel.*

**S**OME Copies (as the *Regia Biblia*) read it *καίπερ ἀβελ* & *ἀβελ*. which speaketh better things then Abel. So *Fabricius* translated the *Syriacke*, but unsafely. For there it is, as *Wee*, *Better things then that of Abel*. So the *Hebrew*, *The Arabicke* yet more expressly. *Speaking more then, or above the blood of Abel*.

*Tò δὲ τοῦ Ἀβελ ἐλάλησε;* But did the blood of *Abel* speake saith *Theophylact*? Yes. It cryed unto God for vengeance, as that of sprinkling for Propitiation, and Mercy. Which is *Cyrils* also, and the most received Interpretation.

And yet *Theophylact* (as *Oecumenius* also) is more inclinable to thinke, that the voice of this blood is that whereby *Abel* though he be dead, yet speaketh. That is (saith *Photius*) *αἰετὶ μνήσεως ἔστω* in the expressions of memory and Celebration, in that Testimony given him by the God that answereth by fire. So *Theodotion* rendereth, *ἐτίθεσθαι ἐπὶ τῆς θυσιᾶς Ἀβελ καὶ ἐτίθεσθαι*. i.e. *And the Lord had respect unto Abel's Offerings, and set them on fire. By which he obtained witnesse that he was Righteous. God himselfe thus testifying of his Guisfe, Heb. 11. 4.*

He is therefore called the *Righteous Abel*. And this blood is called the *Righteous Blood*, and reckoned from him, *Mat. 23. 35. Luk. 11. 50.*

And the Blood of *Abel* was so Holy and Reverend a thing, in the sence and Reputation of the old World (they say so) that the men of that time used to sweare by it. The learned Master *Selden* hath observed as much out of *Sahid Aben Batrik*. That the *Sethians* tooke a Solemne Oath upon the blood of

of *Abel* that they would not goe downe from their Holy Mountaine into the plaine of the *Cainites*.

The same Tradition is to be found in the *Arabicke Catena*, where also I observe that they used to say their prayers in the name of this Blood, as in a short *Letany* there said to have beene conceived by *Noah*, and dayly prayed in the Arke before the Body of *Adam*.

הָרָא צִלָּה נֹחַ אֱלֹהִים כִּתְּבָה עָלֶיךָ יְיָ שֵׁית אֶעֱצֵם  
כִּתְּבָה אֶנְסָר אֱלֹהִים כִּעֵין אֱלֹהִים וְאֶלְרָחֶמָה וְנִנְנָה מִן  
הָרָא אֱלֹהִים וְאֶנְחָנָה מִן הָרָא אֱלֹהִים כִּתְּבָה אֶרֶם  
חֲלִיקָתָה אֱלֹהִים בְּרֵם הָאֱבִיר צִפִּים כִּחֲסֵן שֵׁית אֱלֹהִים  
רָחֵם לֵאמֹר חֲסֵנָה מִעַ אֱלֹהִים הָאֱלֹהִים וְצִדִּיק אֱלֹהִים תִּנְפֹל  
עָלֶיךָ מִן רַחֲמֶיךָ לֹאֲנֶה נִנְנָה וְלֹא אֶלְמֶנֶה מִן כָּל עֲמָלָה  
יְיָ אֱבִיר וְכֹחֵה אֱלֹהִים יִקְוֶלֶת אֲמִין יְיָ אֱבִיר

*Arab: c: 24.*

The Arabicke  
Copy which I  
goe by is writ-  
ten in Syria. ke  
Letters and  
there indeed  
the word is  
אלֹהִים *Al-*  
*zaghbar*, but  
mistaken as I  
thinke for that  
which I have  
put downe.

### The Prayer of Noah.

**O** Lord, excellent art thou in thy truth, and there is nothing great in comparifon of thee. Looke upon us with the eie of Mercy and Compassion, Deliver us from this deluge of waters, and set our feet in a larger Roome. By the sorrowes of *Adam* thy first made Man, By the blood of *Abel* thy holy one, By the Righteousnesse of *Seth* in whom thou art well pleased, Number us not among those who have transgressed thy Statutes, but take us into thy mercifull care: for thou art our Deliverer; and thine is the praise from all the workes of thy hands for evermore.

And the sonnes of *Noah* said, Amen, Lord.

Here

Here I shall need to make you a Note or two as concerning this Prayer. It may possibly seeme strange to you, that this oration should be so dayly said before the body of *Adam*.

To take you off from that you must know that it is a most confest Tradition among the Easterne men (and Saint *Ephrem* himselfe is very principall in the Authority) that *Adam* was commanded by God (and left the same in charge to his posterity) that his dead Body should be kept above ground till a fullnesse of time should come to commit it *פי וסט ארצין* to the middle of the Earth by a Priest of the most high God.

For *Adam* prophecied this reason for it, *לנ תם יבן* *לנ תם יבן* that there should be the Redeemer of him and all his Posterity.

Saidus Patr.  
arch. Alexand.  
Arab: Ms. in  
Archiv: Bibli-  
othec. P. b.  
Cantabrig.

The Priest who was to officiate at this Funerall they say was *Melchisedec*. and that he buried this body at *Salem*, which might very well be the middle of the habitable world as then, and that it was indeed so afterwards, it hath beene told you before.

Therefore (as they say) this body of *Adam* was embalmed and transmitted from Father to Sonne by a Reverend and Religious way of conveighance, till at last it was delivered up by *Lamech* into the hands of *Noah*. who being well advised of that fashion of the old world, which was to worship God toward a certaine place, and considering with himselfe that this could not be towards the Right (which was the East) under the inconstancy and inconvenience of a Ship, appointed out the middle of the Arke for the place of Prayer, and made it as Holy as he could by the Reverend presence of *Adams* Body.

Towards this place therefore the prayer was said, not as terminating any the least moment of Divine worship in the body (it were a stupid thing to think so) but (where it ought to be, and where all worshippers doe, or should do so) in God himselfe and onely him, as the very Tradition distinctly cleareth the case.

Catena Arab.  
a. 25. fol. 16. b.

*פלאה כהן יצח ארצתה כהן נח יקר*  
*קראם נסר אדם וקראם אלהה תו ובניה סמם והאם*  
*ויאמר וכאן נח יצלי ואולדה ונסאחם מן גוברי*  
*אלספניה*



כך יאמר אמן יקומו אמן יאמר אמן that is, *And so soone as ever the day began to breake, Noah stood up towards the Body of Adam, and before the Lord, he and his Sonnes, Sem, Ham, and Japheth, and Noah prayed, &c. and his Sonnes and the Women answered from another part of the Arke, Amen Lord.*

Where you may note too, (if the Tradition be sound enough) the Antiquity of that fit custome, (obtaineing still, especially in the Easterne parts) of the separation of Sexes, or the sitting of women apart from the men in the *Houses of God*. Which sure was a matter of no slight concernment, if it could not be neglected, no not in the Arke, in so great a streightnesse and distresse of Congregation.

That this was a practic'd use in Primitive Christianity, I thinke is not much doubred of.

And to this sence the learned *Goshofred* (by a strange reach of unusuall sagacity, untieeth or entangleth (for I know not which to call it yet) that intractable passage (as to us) of *Saint Paul* to the *Corinthians*, 1 Cor. cap. 11. v. 10. *For this cause ought the woman to have power on her head because of the Angels.* So we translate according to the received Greeke, which is, *Διὰ τὸ ὅτι ὁράται ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τῶν ἀγγέλων.*

But *Goshofred* would have us to reade it thus, *Διὰ τὸ ὅτι ὁράται ἡ γυνὴ ἐξουσίαν [exuvium] ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τῶν ἀγγέλων, or αἰγλίδων.* And then the English must be. *For this cause ought the woman to have a vaile or covering upon her head because of the young men.*

It is not denied at all but that a vaile or covering is to be meant here, and indeed the vulgar translateth it so.

And for Ἀγγέλων to be written instead of Ἀγγέλων, was an easie and obvious escape.

Though I dare not altogether undertake for the Reading, yet I will add this improvement to it.

In a Manuscript Arabick Translation in *Queenes Colledge Library*. I find indeed the place rendred thus, *וְהָיָה כְּכִדְּמִינִי מִן הָאֱלֹהִים וְהָיָה כְּכִדְּמִינִי מִן הָאֱלֹהִים* that is, *And for this cause it is commanded that there should be a Sultaan or Dominion upon her head because of the Angels.*

But in the printed Arabick Translation set forth by *Erpenius*, it is, *אני יכין עלי ראסא זאדאן* *Zadaan*, I am confident it should be *אני יכין עלי ראדאן* *Radaan*, ('tis mistaken but by a point) And then the English is, *For this cause it is commanded that there should be a vail upon her head, &c.*

I would willingly have knowne how the *Æthiopicke*, *Armenian*, and *Copticke* Translations deale with the place, but that could not be, for they are not here to be had for ought I could finde out at least.

The other Note I shall need to make you, will concerne that passage in the Prayer, *By the sorrowes of Adam.*

The Easterne Traditioners meane by this the continuall sadness and contristation of heart, which *Adam* had, and made for the losse of *Paradise*, and his *First Estate*.

*Jacob. Sarugens. in  
Cas. Arab. C. 14.*

It is noted of him by *James Bishop of Sarug* in these words, *וכאן אדם ינטר פרום אלהני בעינה ויתחצר בקלבה* *And Adam turned his face toward the Garden of Eden, and from his heart lamented (his fall.)*

The same Traditioners give this very reason for *Enoch's* Translation, *ונקור אן אחניך גלם תלאת מאית סנה ובכי* *that is, We say that Enoch sat downe for the space of three hundred yeares bewailing the Transgression of Adam. And for this cause Godooke him up unto him.* *Caten. Arab. C. 20. fol. 47. 2.*

CHAP. XXVI.

Isa. 66. 14.

*Your Bones shall flourish like an Hearbe:*

**O**F the interruption of the Soules Immortality, betwixt the moment of Death (it must not now be call'd Departure) is the insidious debate of these eager dayes. A fitter and more congeneall time to bring this Monster to the Birth, (though there is not strength to bring forth) was never yet endeavoured to be wrested out of the hands of Providence, by the greatest depencesse of Satan.

The familiar that convers'd so much with *Cardan's* Father told him, That their Spirits and the Devils dye too. 'Twere good to beleive this also.

But if the Beasts and we have all one breath, then why doe not their Spirits too returne to God that gave them. If In corruption have put Corruption on, we may very well eate and drinke as we doe, for to morrow we dye indeed.

The unlikely Heathen ploughed in more hope then so, In Hieroglyphicall learning, the *Egyptians* let downe the *Axis* of a *Pyramid* for the Soule, and therefore the Figure of their Sepulchers was Pyramidall. The mystery is Geometricall, that as by the conversion or turning about of a Pyramid upon his *Axis*, the *Axis* remaining still the same, there is a Mathematicall creation of a new Solid or Cone, so by the Revolution of a certaine time of yeeres about the Soule (the soule continuing still the same in a constant course of immortality) A new body shall arise and reunite againe.

Indeed he that will turne over the Bookes, *De perenni Philosophia*, will finde that these Heathens did beleive not onely this, but the greatest part of our divinity more then we our selves doe. *Angelin. Struch. Engelin.*

I am inducd to beleive that without any further subtilty or arrogancy of dispute, there is an invincible argument for

the thing secretly imprinted in the Instinct and Conscience of the Soule it selfe, because 'tis every good man's hope that it shall be so, and every wicked man's feare that it will. And that at least a parcell judgement may presently be pronounced upon his *wandering Soule*.

However the opportunity of this part of Scripture doth not so directly call upon me to any such kinde of Controversie. indeed I would be taken to be so secure of the Soules Immortality, that I am going about to leave the Body it selfe in a very faire Condition of Incorruption. And I see not but that it may very well suite with the Immoderations of the time to advance up the Immortality of the Body, when men have so little to doe as to raise suspicions upon that of the Soule.

The Jewes commonly expresse Resurrection by Regeneration, or growing up againe like a Plant. So they doe in that strange Tradition of theirs, of the *Luz* an immortall little Bone in the Bottome of the *Spina dors*i; which though our Anatomists are bound to deride as a kind of *Terra incognita* in the Lesser world, yet theirs, (who know the Bones too, but by Tradition) will tell ye that there it is, and that it was created by God in an unalterable state of incorruption, that it is of a slippery condition and maketh the Body but believe that it groweth up with, or receiveth any nourishment from that. Whereas indeed the *Luz* is every wayes immortally dispos'd, and out of whose everliving Power fermented by a kinde of dew from Heaven all the dry Bones shall be reunited and knit together, and the whole Generation of mankinde recruite againe.

There is a better temper and holding a more lawfull correspondency in that Rite of theirs, which of old they observed, and still doe at their Funerall Celebrations.

It is thus taken notice of by their late *Rabbin* *Leo Modena*, *Nel ritorno dalla fossa, ogn' uno spianta dell' herba dalla terra, due ò tre volte, e se la getta dietro, dicendo quelle parole del Salmo, spuntarano dalla citta come l'herba della terra, per segno della resurrectione*. That is, As they returne backe from the Grave, every one of them plucketh up the Grassie from the ground

ground twise or three times, and throweth it behind him, saying those words of the Plaine, (*they shall flourish out of the City like the grasse of the Earth*) in token of the Resurrection, &c. *De gli. riti Hebraici di questi tempi Part. 5. Cap. 7. num. 4.*

In some places they say these very words of the Prophet here, *Your Bones, &c.* The Rite is very proper, as to shew that the dead are not quite pluckt up, but only cut down like a flower, which at the returne of time reinforcing from its root and stocke, springeth up againe.

But if our Bones are to flourish like an Hearbe, we have a surer word of experience from the Fact. If a vegetable can be call'd up out of its ashes, there is a stronger pretence to our urnes.

The Grounds of Chemicall Philosophy goe thus.

That *Salt*, *Sulphur*, and *Mercury*, are the principles into which all things doe resolve. And that the Radicall and Originall moisture whereby the first principall of *Salt* consisteth, cannot be consumed by *Calcination*, but the forcible tinctures and impressions of things, as Colour, Taste, Smell, nay and the very formes themselves are invisibly kept in store in this firme and vitall principle.

To make this good by the Experiment, they take a Rose, Gillyflower, or any kinde of Plant whatsoever. They take this Simple in the Spring time, in its fullest and most vigorous consistence. They beate the whole Plant in a Mortar, Rootes, Stalkes, Flowres, Leaves and all, till it be reduced to a confus'd Masse. Then after *Maceration*, *Fermentation*, *Separation*, and other workings of Art, there is extracted a kind of Ashes or Salt including these Formes and Tinctures under their *Power* and *Chaos*. These *Ashes* are put up in Glasses, written upon with the severall names of the Hearbs or Plants, and sealed Hermetically, that is, the mouth of the Glasse heated in the fire, and then the Necke wrung about close, which they call the *Seale of Hermes* their Master.

When you would see any of these Vegetables againe, they apply a Candle or lost Fire to the Glasse, and you shall presently

sently perceive the Hearbs or Plants by little and little to rise up againe out of their Salt or Ashes in their severall proper Formes, springing up as at first (but in a shorter time) they did in the Feild. But remove the Glasse from the Fire, and immediately they returne to their owne *Chaos* againe.

Cutisferus. Images.  
L. 5. N. 9.

And though this went for a great secret in the time of *Quercetan*, yet *Gaffarel* saith, *A present ce secret nest plus si rare ; car Mounseigneur de Claves un des excellens Chimistes de nostre temps, le fait voir tous les jours, &c.* that now 'tis no such rare matter, for *Mounseigneur de Claves*, one of the most excellent Chimists of these dayes, uteth to make shew of this at any time.

*And therefore heare the word of the Lord, ô you dry bones; Come from the foure winds ô breath, and breath upon these saine that they may live, Ezck. 37.*

*O Earth, Earth, Earth, heare the word of the Lord. Thy dead men shall live, with my dead body shall they arise; Awake and sing ye that dwell in the dust, for thy dew is as the dew of hearbs, and the Earth shall cast out the dead. Esay. 26. 19.*

CHAP. XXVII.

1 Cor. 15. 36.

*Thou foole ! That which thou sowest is not quickened, except it dye.*

**T**HIS admirable instance of the Corne is one of those things which Saint *Paul* was taught at *Gamaliel's* feet.

In a discourse concerning the Resurrection, had before *Julius Caesar* the Emperour (and at which *Rabban Gamaliel* was present שאלה קלי'אפטרם מלכתם את רבי מאיר אמר אלם ירענא רחיו שכבי דכתיב ויציו מעיר כעשב הארץ אלם כשחן עומדין עומדין עומדים או בלבושיתן עומדין אמר לה קל וחומר מחיטה מה חיטה שנקברה ערומה יוצאה בכמה לבושין צדיקים שנקברים בלבושין על אחת כמה וכמה אמר ליה קיסר לרבן גמליאל that is, *Cleopatra the Queen* asked *R. Meir*, and said, *We know that they that lye downe (the dead) shall live, because it is written, And they shall spring up out of the City like the hearbe of the ground, but when they stand up (from the Dead) shall they rise up naked, or in their Clothes?* He said unto her, *Kal Vechomer from the wheat. What of the wheat which is buried naked, & yet riseth up very well clad, how much more the Just men who are buried in their Clothes?* *Caesar* said unto *Rabban Gamaliel*, &c. *Talmud in Sanhedrin, C. 11. fol. 90. b.*

*Kal vechomer* is as much to them as *Argumentum a minori ad majus*, or the contrary as to us.

It will be worth the knowing to observe here a practice of the Greeke Church not yet out of use, and very properly concerned in this matter of the Corne.

The use is, ἐν τῷ ἑκάστῳ ἡ λαοσυνημαίνον ἐν χερσὶν ἁγιάδων ὑμνῶν ἱερῶν δίδασκας ὕδατι, καὶ ὅλην τὴν τὴν ἱερὰς ὕμνης ἀδόντων ἐφοδίζονται, &c. to set boiled Corne before the fingers of those Holy Hymnes which use to be said at their Commemorations of the dead or those which are asleepe in Christ.

And that which the Rite would have, is to signifie the Resurrection of the Body.

And



And that it is indeed a well enough proportion'd embleme, The Author which I quote hath endeavoured to expresse with more elegancy then I lookt for.

Mathew Eliastes  
Hieromonachus Gr.  
MS. in Arch. Ba-  
roccian. Bib. Bod.

His Title is, *Τι βύλεται ὁ ἑρως οὗτος ἐν τοῖς μνημοσύνοις τῶν ἐν χριστῷ κοινοιουμένων καὶ ἐν ταῖς τῶν ἁγίων ἐκείνῃς τελευταῖς.* that is,

What is the meaning of the boiled Corne at the Commemoration of these that sleepe in Christ, and at the Holy Mysteries of the Saints?

To which, he is not content to make a Man come downe, and compare with all the little moments belonging to an eare of Corne; But he would have you know too, *καὶ γίνεται αὐτῆς ζωὴς τοῖς κόκκοις ἢ νεκρωσις, καὶ θάνατος πάλιν πατρὶ ἀναστήντων.* Καὶ ὅς ἐστι τῇ γῇ τῶν ὀσίων ὁ νόμος, αὐτὴ μὴ γίνηται νεκρὸν, τὸ βρέθος δὲ πλάθεται. ἂν ζῇ, ὅμορφευται. καὶ σκόπη μοι τῆς ὀσίων τοῦ θαύματος λαβύτα μόνον τὸν κόκκον, ὅσοις παραδίδωσι. ὅσαρὲντα δὲ καὶ ῥήματα ἀναδίδωσι κρείττονος, ὥστε ποικίλα τὸν κόκκον ῥηματίζουσα μέλη. ἂν ἢ ἐναργὴς ταῦτα εἰκὼν τοῦ μυστείου τῆς ἡμῶν ἀναστάσεως; That death here is manifestly both the Father and the Mother of Life. The Earth labours not after the ordinary way of a woman in travaile. Her infant Corne is not quickened except it dye, should it live still, it could not be formed in the wombe. And consider with me the miracle of these throwes. The Earth onely receiveth but the bare Corne, and restoreth it againe by corrupting it, and delivereth it up in a much better fashion then it took it in, habited anew as to all respects of appointment in the parts. And can we receive a more forcible impression of argument for our owne restoration, then from this example.

The Author saith yet more, *πῶς ἐν ἀπυρί τοῖς ἐξ ἑρως κόκκοις ὅσαρὲντος ἢ γίνεσθαι; τότο τῆς ἀναστάσεως ὅσα πολὺ θαυμαστόν προν. τότε καὶ ὅς ἐς ἑλαβεν ἡ κίσις νεκρὸς ἀναδίδωσι, ἥτο δὲ πολλὰς ἀνδ' ἑρως νεκρῶ. δύντ' οὖν ἀναστήντων κόκκοις προβάλλεται. ὁ τῆς τῶν ἀπίστων ἀνηκεῖται φρενοβλαβείας. βλέψουσι τὴν γῆν γεωργῶν ἀποδιδῶντα αὐτῇ μὴ παρέλαβε, τῷ κίση δὲ πῶντων ἀποδώσειν ἐς αὐτὴν παρέδωκε, τῶν ἀδυνάτων ἢ διατι-*  
*γονται.*

And how should all these stalkes grow up from one graine  
of

of corne, and that as good as dead? The wonder of this is farre above that of the Resurrection of our bodies, for then the Earth giveth up her dead but one for one, but in the case of the Corne she giveth up many living ones for one dead one. O the intolerable madnesse of unbelieving men! They see that the Earth giveth up to the Husbandman that which it received not, and should it be accounted among the impossible things that the same Earth should surrender up (to the Creatour too) that which she hath received in pawning? *Tajm ägg*, &c. as the Author goeth on.

Here (though the opportunity seemes to be very fairely offered) I avoide to gaine any reputation towards the Resurrection of our Bodies from that parcell Rising of Legs & Armes, &c. which useth to be scene and belived at a place in *Egypt*, not farre from *Gran Cairo*, upon Good Friday and the Eve of that.

'Tis true indeed (if the thing it selfe be so) that in this case too our Bones doe flourish like an hearbe, for those little Resurrections are not scene to rise, but risen.

And so like *Limmes* of Immortality they spring up from the Earth, as they did from that other *Deadnesse* of their Mother's wombe.

We our selves grow thus up too like the *Grasse* of the Field; we are not scene but found to doe so.

'Tis so with these *fore-running parts*. If you draw neare to touch a head or a legge, you shall perceive no more of this Resurrection for that time, but if you give backe, and leave the *Miracle* to it selfe, you shall presently finde it more a man at your returne.

Because I meane to make no more use of this wonderfull prevention of those that sleepe, then what I first pretended to, I shall be bound to trouble you the lesse with any much repetition of the particulars. You may finde a competent store of this matter in *Camerarius* his *Historicall Meditations*. C. 73. of the first Century. I will adde to that this onely out of *Simon Goulartius*, from the Relation of one *Steven Duplain*, an eye-witnesse, & a man of very good and sober note in his acknowledgement.

Sim. Goulart. Histo-  
ire admirable. T.  
1. fol. 32. 33. &c.

*Il me disoit d'avantage avoir (comme aussi firent les autres) touché divers membres de ces resuscitans. Et comme il voulut se saisir d'une teste chevelue d'enfant, un homme du Caire s'écria tout haut, Kali, Kali, ante materasde, c'est à dire. Laisse Laisse, tu ne sçais que cest de cela. i.e. And he told me more-over that he had (and that others had done so too) touched divers of these rising Members; And as he was once so doing upon the hairy head of a Child, a Man of Cairo cryed out aloud, Kali, Kali, ante materasde, that is to say, Hold, Hold, you know not what you doe.*

That which seemeth to be wanting to the Authority of this strange thing is, that there should be no ordinary memory (none at all I can meete with yet) of the matter in any of their owne Bookes. That in the Greeke Liturgies out of the Lesson for the time, I know not how to make reckoning of, as enough to this purpose. In any other Bookes of theirs, and some likely ones too, I meete not with any notice at all. And yet as to that I can retort this answer upon my selfe, that a thing of so cheape and common beleife amongst them could not fitly be expected to be written out as a rarity by themselves, and sent forth into these unbeleiving Corners of the world. Which though it may passe for a reason why there should not be any such common report of the thing, yet leaveth me scope to thinke, that there is some speciall mention of it in the Arabicke or Copticke Histories, which when it shall be met with, if it be found to referre up the Wonder to some excellent and important Originall, it will the better defend this matter of Fact, from the opinion of imposture.

Indeed the rising of these armes and legs otherwise is but an ill argument to be used for the Resurrection of our Bodies, for 'tis easier to beleive this, then that.

The Arabicke Nubian Geographer telleth of a place in *Egypt* called *Ramal Alefinem*, or the Sands of *Tsinem*, *ובחנה מן ארץ אללה סכחאנה ורדך אנח יחד אלעטם פירפן פי הרה רמאל סכעת א'אם פיעוד חגרה צלכא פארן אללה* that is, *Where there is a great miracle of the most Glorious God. And it is, that if you take a bone and bury it in these Sands*

*Sands for the space of seven dayes, by Gods permission is shall turne into a very hard stone, &c. Clim. 3. Part. 3.*

And what if all our Bones were buried in these Sands? As if God were not able even out of those Stones to raise up Children unto Abraham.

If the Phoenix of *Arabia* should prove to be an *Utopian* Bird, (as I will not now suspect after such a size of Apostolicall Authority, and so sufficient a countenance given to that) It will be enough for us that the *Swallowes* know their time too (as well as the *Storke*) and after such a manner as if they knew (or at least would have us to know it) ours too.

These at the beginnings of Winter use to fall down in heaps together into the dust or water, and there sleepe in their *Chasors*, till hearing the voice of returning nature at the Spring, they awake out of this dead sleepe, and quicken up to their owne life againe.

A commentatour upon the *Corinthians* to this fifteenth Chapter, affirmeth that he himselfe found a company of Swallowes lying dead under an old Table in a Church at *Witteberge*, which for want of the naturall time of the yeare, were by an artificiall heate recovered unto life againe.

*Georgius Mair.*

## CHAP. XXVIII.

*Matb. 3. 4.*

*And the same John had his Raiment of Camels haire, and a Leatherne Girdle about his Loines, and his meate was Locusts and wild Honey.*

THE rest is plaine enough, but for the Locusts there hath beene a great deale of unnecessary Criticisme devised, & as it falls out to make the word in a worse case then it was before, *Axipides* is the word, and it can signify nothing here but Locusts, and the question needs not to be whether these be mans meat or no, it is certaine that the Jewes might eat them by the

In Dioscorid. Lib.  
2. c. 46.

law of *Moses*, Lev. 11. 22. And *Mathiolus* upon *Dioscorides* saith that this was the reason why *John Baptist* made use of them as a strict observer of the Law.

But that they are eaten in the East and elsew here, you may see *Kerstenius* his Note upon an Arabick Translation of Saint *Mathew's* Gospell. And *Iohn Leo* in his Description of *Africa*; But that which is here to the purpose is the note of *Agatharchides* in his Tract upon the Red Sea; where he speaks of the *Acridophagi*, or eaters of Locusts. He saith, *βραχύτεροι τὸν λυπὸν ἔχουσι δὲ τὰς εἰσὶν, μίλαρες δὲ εὐαίσιος. That their habit of body is thinne and meaguer, &c.*

So *Cleonardus* Note of the Country people of *Fez* in *Africa*, will be fit to the matter. It is in his last Epistle to his Tutor *Latomus*, towards the latter end.

*Nova de Bellu, nihil ad Brabantinos: neque enim strepitum armorum audietis, alius est Exercitus quem Deus his regionibus immisit; paucis ante diebus Fesa vidisses Cælum obduclum locustarum agminibus, qua hic non solum saltant, sed avium ritu volitant. Jam coràm video minas priorum prophetarum, multis in locis Nocte unâ fata perdunt universa, bellum strenuè cum ijs gerunt rustici. Nam plaustra plena Locustis advehunt Fesam, nam hos hostes vulgo hic comedunt, Ego tamen sum tam delicatus, ut malim perdicem unam quàm locustas viginti quòd totam hanc regionem gens locustica devoravit. i. e. I can tell you in mines of warres, but not like yours in Brabant; No noise of weapons here, 'tis another kinde of Army which God hath sent into these Coasts. Within these few daies you might have seene the whole Heaven clouded over with Troopes of Locusts, such as doe not hoppe about like your Grasshoppers, they fly here like Birds. Me thought I saw here fulfilled in mine eyes that of the old Prophets. In many places they will destroy you all the Corne in one night. The Country people fight very stoutly with these Locusts, they bring them home by whole Cart loades to Fesse, and then eat these enemies when they have done; but for my owne part I am so tender palated that I had rather have one Partridge then twenty Locusts; for that these Locusts have devoured this whole Country.*

Vol. Enstath.  
Hæmærocræon.

And

And this indeed was the thing to be spoken too, for as the courtseffe of the Raiment, so the slenderesse of the dyer is equilly to pretend towards a rigid and austere condition of life. And as to this fence I shall make you this new Note out of an Arabicke Commentary upon the *Alcoran*. The Tradition is, **אנה מר והו טפל בצביאן פרעוה אלי אלדעב פקאר מא לרעב חלקת**

כתחכ  
מכשנא  
Com. Arab. MS. in  
Alcoran & wernero  
citatum.

That John the Baptist when he was yet a Child, being in company with some of his fellowes, they aske him to play with them, but he said unto them, I was not created for sport.

CHAP. XXIX.

Ila. 13. 22.

And the wild Beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant Palaces, &c.

**T**was spoken of Babylon, and the Prophecy is fulfilled. A Dayes journey from hence (saith Benjamin Bar Jona in his Itinerary) is Babel, **חומ בבל הקרמונה החרבה** והי מהרש שלשים מילין ברחובותיה וערין ארמון נכוכר נצר שם חרב ויראים בני אדם ליכנס בו מפני החששים ועקרבים i. e. This is that Babel which was of old, a City of thirty miles in breadth. 'Tis now laid wast. There is yet to be seene the Ruines of a Palace of Nebuchadnezar, but the Sonnes of men dare not enter in for feare of Serpents & Scorpions which possesse the place.

Now you may read the rest of the Prophecy.

V. 19. And Babylon the Glory of Kingdomes, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah.

V. 20. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his Tent there, neither shall the Shepheards make their fold there.

V. 21. But wild Beasts of the Desere shall lie there, and their houses shall be full of dolefull Creatures, and Owles shall dwell there, and Satyres shall dance there.

## CHAP. XXX.

Luk. 15. 10.

*Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth.*

These words of our Saviour will sound the lesse strange to you, if I helpe you to a counterchange of Easterne Expression.

Would you thinke that in Heaven it selfe, whither when we come all teares shall be wiped from our eyes, there should now be weeping and mourning for the dead in sinne because they are not. 'Tis a Tradition firmly received by the Jewes, and from them derived to the Mahumetans.

In an Arabicke Manuscript of theirs this answer of God to Moses, is found מוֹסֵי נ' O Moses, &c. Even about this Throne of mine there stand those, and they are many too יבֵּכְו עָלַי אֲנִי רְרִיחַ אֲנִי אֵלֶיכֶם מִן הַשָּׁמַיִם that shed teares for the Sinnes of Men.

*Lib. quest. Arab.  
MS. a Gaul. citat.*

If there be teares and sorrow in Heaven for one that is gone astray, how much more ought there to be Joy over a sinner that Repenteth?

And our Saviour was not the first that said it.

The words have a reflexe upon that old position in the Hebrew Divinity. גְּדֹרָהִים בְּעָלֵי תְשׁוּבָה מִצְדִּיקִים גְּמֹרִים i. e. That a Repenting man is of greater esteeme in the sight of God, then one that never fell away.

*R. Chimbis. in Isai.  
57. 19.*

This is the meaning of that expression, more then ninety and nine just persons that need no repentance.

Their Elders talke higher yet of this excellent virtue. Saine Austin might have return'd another answer to him that aske him



him what God imploy'd himsele about before the world was made. He was making Hell? No such matter.

The Doctors in the *Talmud* say, *He was creating Repentance, or contriving all the wayes how he might be mercifull enough to the Man he is so mindfull of, and to the sonne of Man* Talmud in Ioma. fol. 36.  
*so much regarded by him.*

They say more. *That one day spent here in true Repentance, is more worth then Eternity it selfe, or all the dayes of Heaven in the other world.*

# CHAP. XXXI.

Isay. 57. 15.

*For thus saith the High and Lofly one that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

**B**Ut will God dwell upon the Earth, the Heaven of Heavens cannot containe him. How much lesse this House which we have built?

All things are full of God. He is therefore called in the Holy Tongue, *חמקום Hammakom, the Place.* Or that Fulnesse which filleth *All* in *All.* God (as the great *Hermes*) is a Circle, the Center whereof is every where, and the Circumference no where. *If I climbe up into Heaven thou art there, if I goe downe to Hell thou art there also.*

Nor is He present onely to these reall Capacities of *Earth* and *Heaven*, but even also to those *Imaginary* spaces of incomprehensible receipt and infinitely extending. He is there where Nothing else is, and Nothing else is there where He is not.

But then are we to thinke, that we men have his Company but as the Devils have, *to tremble at.* No: The Cry there is,  
*What*

*What have we to doe with thee thou Sonne of the most High? Not so here, but why art thou so farre from me o my God. Pl. 10.1. The Finger of God is there, as in the Plagues of Egypt. Exod. 8. 19. But his Right Hand is here. Psal. 10. 6. They have God Almighty, we All-sufficient. There He is a consuming Fire. He. 13. 29. Here Immanuel, God, not against but with us.*

Therefore it is that though He were here before, yet upon our occasion He is said to bow the Heavens and come downe.

*He was seene at Moria. At Peniel Face to Face. Gen. 22. 30. The Patriarch Abraham invited him to Dinner, and He lay at Lot's House all Night. Jacob wrestled with him at Mahanaim, & got the better, and would not let Him depart except He blest him. He past once by Moses in the Cleft of the Rocks. He met him often at the doore of the Tabernacle. He wandred with his People in the Wildernesse. When the Arke stood still, so did He: When the Arke set forward He also was spoken to to arise. Rise up Lord, (the Leader said) and let thine Enemies be scattered. Numb. 10. 35.*

To allow for all this we are to take knowledge of some considerations, according to which it may stand with the divine Immensity to be as differently present in some places, as a like in All.

We can doe no better then rest our selves upon that ancient and well advis'd of distinction delivered in the Schoole.

God (saith the Master) by his presence, power, and Essence; immutably existeth in every Nature and Being, indetermin'd by Circumscription or definition; He is otherwise and more excellently present with Saints and Holy Men, by his Grace and Holy Spirit. But most of all and most excellently present by Union Hypostaticall, in the second person in whom the Fullnesse of the Godhead dwelleth bodily, &c. 1 Dist. 37.

To these three Molina superaddeth the fourth and fifth difference, the one per peculiaris signa, giving instance in Jacob's Ladder; the other whereby God is present, Cum Conciliis & Summis Pontificibus.

But these differences are written upon as supernumerary by

Nazarim

*Nazarium, Gonzales, &c.* The two being indeed but one, and that no other then the second of the three wherby God is present by his Grace and Holy Spirit.

By *presence*, *power*, and *essence*, the Doctours generally meane; by the first, an appropinquity of Vision, that all things are open and naked unto his sight; by the second, an Approximation of power, that He worketh in, and ruleth over *All*; by the third, an Indistance of his *Being* to all things whatsoever, of *Actual* or *possible* existence.

Thus God is intimately and indivisibly present with all and with every thing. Nay thus He is also present with *Nothing*, (if so we are to call that vast Receipt without the Univerſe comprehending infinitely this *created Nature of Things*) which needing not to be argued from any actual operation or conserving causality sufficiently followeth the Nature of *Immensify*.

'T would imply a Contradiction to say he could be actually present with that which is not, or with that which shall be, before it is, yet not to say that He is there where Nothing else is, or shall be but himselfe, is to say he is not Infinite. Nor is it otherwise answered by those Doctours which pretend to the contrary sentence; for though they cannot be gotten to say that God is present without, yet they confesse He cannot be comprehended within the *Universe*, making all up with a *Negative Extra*, and *Potentiall existence*, as to no purpose they may be scene, in 1. *Thom. q. 8. & 1. Sent. dist. 37.*

*Gonzales disp. 17. un. 20.*  
*Bonavent in 1. Th. q. 84. 2.*  
*Alex. Hal. 1. p. 4. 9.*  
*Memb. 5.*  
*Copeod. m. 1. dist. 37.*

Relating to this first Respect of *Presence*, *Power*, and *Essence*, we say that God equally disposeth of himselfe to all things and men, and that he cannot thus be more in one place then another.

But the Respect of Grace and Spirit superinduceth a Speciall influence and Immediation of blessings, and imprinting the *Nature* or *Being* whatsoever with a much more intimate and more excellent Relation. Thus God is said to be nearer to this man then to that, more in one place then in another. Thus he is said to depart from some and come to others, to leave this place & to abide in that, not by Essentiall application of himselfe,

selfe, (much lesse by locall motion) but by Impression of Effect.

It may be said of all places, *Deus hic est*, God is here. But of some, as *Jacob* of his *Bethel*, *Verè Deus hic est*, Truly God is in this place. *Verè* that is, saith *Saint Bernard*, *Certius & Evidentius*, by a more evident and more effectuall presence. With just men, saith he, God is present, *in veritate*. In deed, but with the wicked, dissemblingly, ('tis the Fathers expression) *in dissimulatione*.

As he is to all & in all places, he is called in the Holy Tongue, *Jehovah*, *He* that is, or *Essence*; but as he useth to be in Holy places he is called *Shecinah*, that is, *He* that dwelleth or *presence*.

And this *Shecinah* is taken by some of them (as *R. Menahem*) for the presence of the *Messiah*, by others for the *Ruach ha-kados*, or presence of the *Holy Spirit*, as the *Chaldee Paraphrast* upon *Gen. 45. 27*. And so the *Hebrew Schoole* maketh even with ours, for *Jehovah* signifyeth the first member of the distinction for *Presence, Power & Essence*, *Messiah*, for the last or Hypostatical union, and the *Holy Spirit* for the second. Indeed the most generall and constant sence of this word *Shecinah* to the Jewes, meaneth still a more intimate application of the presence of God to such a *Person* or *Place*; then that of his common and equall Abode. He is said to dwell there (saith *Maimon*) where *More Part. 1. Cap. 2.* he pursueth the markes or evidences of his Majesty and presence. And he doth this, by his *Grace* and *Holy Spirit*. Therefore Churches are said to be the Houses of God, and good Men the Temples of the Holy Ghost.

This is the Reason why *Michael* the Archangel is called, מִיכָאֵל שַׁר הַפְּרָצִים *Princeps facierum*, or the Prince of the presence, in the *Booke* of *Zorobabel*; for in their account he is to neare to the King of Heaven, as to be admitted to sit down by him, and register the good Acts of the *Israëlites*.

'Tis in his power also to blot them out againe as occasion shall be given him. *Talmud. in Chagigah. fol. 15. a.*

As to the respect of Gods applying himselfe to a person, they have an old saying, הַשְׁכִּינָה שׁוֹרֵה עַם הָעֲנִוִּים וְהַשְׁפִּילִים, they have an old saying, הַשְׁכִּינָה שׁוֹרֵה עַם הָעֲנִוִּים וְהַשְׁפִּילִים *That the Shecinah will dwell with the meeke and Humble Men, but flyeth away from the proud and angry.* Which seemeth to me to cast a light upon those word

words of Saint James, C. 4. 6. God resisteth the Proud, but giveth grace unto the Humble.

The Greeke is, *ἀντιπικρῶς*, God sets himselfe in array against the proud. The words are quoted out of Prov. 3. 34. The Syriack translation whereof is *deturbabit*, He will cast down, but the Chaldee is, *illuſores propellet*, that is, He will cast the proud or scornfull men farre away out of his sight, but giveth Grace to the humble, that is, draweth neare unto them and dwelleth there by his Grace and Holy Spirit.

And thus also you may the better understand the word *κατωκην*, in the verse before going, where the spirit that dwelleth in us is said to lust to envy.

One of the wise sayings of Ben Syra is, *מִן הַלֶּחֶם וּמִן הַיָּבֵשׁ* &c. *Mitte panem tuum super faciem aquarum, & super aridam, & invenies eum in fine dierum.* i.e. "Cast thy Bread upon the face of the Waters, and upon the dry Land, and thou shalt finde it in the end of dayes.

To this the Perush or Exposition saith, *וְהָיָה לְפָנֶיךָ* &c. Let thy Table alwayes be prepared for whosoever comes, that thou mayest be accounted worthy to have the Shecinab rest upon thee. So that they account God will dwell with such a man as keepeth good hospitality.

They say also, that the Shecinab will not rest upon a sad or sorrowfull man, but upon a wise, a valiant, or a rich man it will. And many like recesses they have to this purpose, capable enough of a good construction.

As to the other respect of Gods application of himselfe to a place, The Son of Halaptha said, *Wheresoever 2 or 3 are sitting together and conferring together about the Law, there the Shecinab will be with them.* 'Tis the meaning of our Saviour, where he promiseth. *Wheresoever two or three are gathered together, there am I in the midst of them.* As if he had said, The Shecinab shall be there, or there I will be by my dwelling presence or speciall exhibition of my selfe by signes of Blessing and Grace.

In other places he is only said to be, but in Holy places to be wonderfull. Psal: 68. 35. *The face of God is every where*

alike. *Quo fugerem a facie tua*, said the Psalmist? *whither can I fly from thy face?* He said not *quo fugerem*, &c. *whither shall I fly from thy Back parts*, for these are more visible in one place then another. 'Tis *there*, as every where *The Lord*. But *here* the Lord mercifull and gracious slow to anger and abundant in goodnesse and truth.

Therefore even the most high thus dwelleth in Temples made with hands, and though Heaven be his Throne and Earth his Footstole yet we men can build him a House. A House of prayer (as it is called) unto all Nations. And this is the place where his Honour dwells. We say it againe not more essentially here, but more graciously, *ὁ θεὸς παρὲς τῆς εἰκόνος* &c. as the blessed Maximus, by the Grace of his holy Spirit. *Ἐν τῇ ἀγίᾳ τῇ θεῷ Εὐχαριστῶν ἀγιῶν τοῦ πατρὸς*, which though not scene by us, is yet alwayes resident in the Holy Church.

S. Maximus My-  
stagog. cap. 24.

So the Apostolicall forme of consecration (as we receive it of the Metaphrast.) *May it please thee mercifull God that thy most holy spirit may inhabit in this House which we have built in thy name &c.*

The presence of this Holy spirit applying to the Place consecrate by a secret and invisible kinde of incubation dischargeth it of all those black incumbrancies which the Prince of the Aire might intrude upon it, and bringing it under the shadow of the Almighty, exalteth it to a Reverentiall state of holinesse and Divinity, which intermixing with that Space and Site of Ground, not by grosse adharence, but by Energeticall Communion, induceth a Nature and condition, apt to quicken and assure devotion, and dispoeth the Acts there done to more illustrious and infallible effects of blessing and successe.

In regard unto this great and glorious presence, I am moved to reflect upon two principall inconsiderations. The singularity of some, and the irreverence of almost All. The first is theirs who preferre the Barne before the Church, as if God would be more at home in their out-houses then in his owne dwelling Mansion. He heareth indeed whatsoever prayers, wheresoever made, but his cares are said to be arrest and in-  
tent

tent only to those that are made in this place. I know that our Father is to be prayed to in secret, but that is that he is not to be prayed to in the *Corners of the streets*, that is those ends and corners of the streets where the Gates are, as the *Asiaticke* very well rendereth. For the Easterne fashion is to have a Gate almost to every street, so that these Corners of the streets where eminently open and the fittest places that could be chosen for one to pray in, that did it therefore that *he might be seene of men*.

The King *Hezekiah* was heard upon his bed, but his prayer, what was it, but that he might goe once more to Church? *2 Chron. 10. 5.* And even then though in that extremity, he could not goe up into the house of the Lord; yet at least he turned himselfe in his Chamber that way, supplying what he could not doe by bodily remotion with holy *Extasie* and transportation of minde.

But the greatest fault is committed by those that come, for as we demeane our selves, 'twere much better for us not to be there; or if we be, that God himselfe were away. How unreverently we enter and depart and yet *how fearefull is this place*, But in the Businesse it selfe, how most unseasonable we are and strangely impertinent? By the *Constitutions* called *Apostolicall* the Deacons charge was to over looke the people *ὅπως μή τις ψιθυρῇ ἢ συζητῇ ἢ γέλῃ ἢ εὐφρονῇ* that no man whisper-  
ed, that no man laughed, nay that no man so much as nodded his head, or twinkled his eye. *Tu vero* (saith Saint *Ambrose* to his Virgin) *in ministerio Dei, iusses, excreatus, abstine, he would not suffer her in time of Divine service no not to cough, or to spit aloud.*

Instead of any such severe appointment, we sit like those in *Chrysostome*, *καλῶς, χαλαρώς, παρῶς*, straggling, yawning, and bennum'd with dullnesse. And would it were no worse then so.

Our whole deportment there is so intollerably notorious and desperately prophane that if Saint *Pauls* *Insidell* should come in, he would be so farre from falling downe and worship-



ing that he would presently be bound to report, *God is not in you of a truth.* 1 Cor. 14. 25.

Some Christians do more Reverence to the out-side of a Church, then we to the presence of God within it.

Those of *Habassia* if in a journey (though upon the speed) they are to passe by a Church, no man is so unreverent as to sit still upon his horse; *ma dismonsa fin che passe a piede la chiesa & el cimiterio per un grand pezzo, "but dismounting him- self (saith Alvarez) he walketh on foot till he hath left not the Church onely, but the Church-yard also very farre behind him.*

Will you take an example from the *Turks*, while it is called to day, and ere yet they rise up in judgement against us.

Their Church behaviour is after this [another] manner. Called to prayers by the *Illab Illabi*, or the voice of him that cryeth (for they have no Bells) they first wash themselves, then, putting off their shoes at the threshold of the *Mosque* doore, *summo cum silentio discalceati ad instratum pavimentum accedunt, Emamius sive Antesignanus Orationem incipit, omnes sequuntur, & dum stetit genua alii idem præstant, & illo erecto, ceteri se erigunt & ipsum, vocem attollentem, vel deprimentem, adstantes imitantur, ubi neminem iussentem, oscitantem, deambulantem aut confabulantem invenias, sed summo silentio oratione peractâ resumptisque calceis discedunt.*

i. e. They draw neare with great reverence to the Pavement of the *Mosque* covered over with Carpets, or Mats, as it may. Then the *Emam* or High Priest beginneth prayers and all the Company follow him, and when he kneeleth downe, they do the like, and when he standeth up they do so too, imitating his voice throughour, either in elevation or depression of the Tone, And here you must not thinke to finde any one coughing, yawning, walking or talking, but having performed the service with all possible silence they put on their shoes and depart.

Nay a *Turke*, (a † *Turke* I tell you) should he but scratch his head in time of Divine service would be verily perswaded that he should loose the benefit of comming to Church for that time.

But

Viaggio fatto nell  
Etiop. p. c. 26.

Moronia de mo-  
ribus Orientali: c.  
30.

† Sic vero stabant  
in mesquitis suis  
immobiles, ut in  
illo solo deprexi, aut  
ibidem succrevisse  
videbatur, nullus  
tussit, nullus  
serenatur, nulla vox,  
nullus circummorsus  
corporis aut respi-  
cientis motus &c.  
Annon si vel digito  
scalpant caput, pe-  
rissent sibi precationis  
fructum arbitra-  
bantur.

Burbeq: Epist. 3.  
Iohann: Colutor.  
Aimer. c. 4.



the *Staricks* of two bodies moving downwards, which how unequal soever in size and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Center at one and the same time.

But what have I to do with another mans servant? The worst you can say by these men, is, that they have not the knowledge of Christ, but we say we know him, and contradict our selves againe, by doing the workes of our father the Devill. They are blinde indeed, but our case is worse, for we say we see. And which do you thinke is better, not to know Christ, then to have no Cloke for denying him?

You know who said it, that the Christian Religion had beene the cause of all the distractions in these parts of the World; I am sure it hath beene the pretence, and how controlled by private interest, and crooked to engagements of every ones particular, we may find in all other states as we now see in our owne.

As we make it, Religion is indeed but a politique engine of State, as usefull for the battery as defence, and as equally tractable to the Ruine as to the conservation of a *Commonwealth*, necessary to the turning of affaires here below, but of no concernment to the other world.

If it be any thing else why doth every man professe it to a scope and end of his owne; and never brings in God but by the by? Why do we give the Enemies of God every day new occasion to blaspheme? Why do we come hither to see our Faces in this mirror of the word, and straightway forget what manner of men we were? Breisly why do we live without feare, and die without Wisedome.

There be many other and those horrible accidents of life too, that may convince us to our heads that we are indeed the *Staricks* the only men almost that are without God in the world but so foule a *Failing* in that only thing too, which can pretend us to be good, even in our owne opinions (and in which the dogges which are to be without (as we thinke) ever did and still do outgoe us, cannot but expose

pose us to the *scorne and derision* of him that dwelleth in Heaven.

Our Saviour himselfe when he went up to *Hiernsalem*, Luk 9.51. *ὃς περὶ ταύτων αὐτοῦ ἐσηρίετο*, i. e. as one makes bold to construe it, *put on a New Face*, as to goe into the Temple, you may thinke what you will of that Temple, but however you are to know that *there is a greater then Salomon here*.

How we can lay the ground better for the *Heathen*, or worse for our selves, then by neglecting this great point of Devotion, as confidently as we therefore receive the Sacrament it selfe unworthily, I will not say I cannot, Let every man tell himselfe.

That we dare to doe thus before the Angel *Ecclesi. 5.* 'Tis not possible but such *prayers should be turned into sinne*. Thus, 'Tis *iniquity even the solempne meeting*. But take we heed lest we come to know that God was here by his departure from hence, and that voice be uttered out of our Temples, which was once heard out of that of the Jewes, *Μισταβδισαμω ἐπευθεν, Migremus hinc*.

CHAP. XXXII.

*But by my name Iehovah was I not knowne unto them.*

Concerning the pronounciation of the *Tetragrammaton* under its proper consonancy of Letters, when, by whom, and in what cases the word *Iehovah* may be uttered, A very sufficient account hath beene already given by the Learned *Buxtorfe, Drusius*, and others.

It may be added, that this thing was not unknowne to the very Heathen themselves, as a Chronographer of *Antioch* quoteth it out of one of their Ancient Divines.

*ὁ ὄνομα ὃ αὐτὸς Ὀρφεὺς ἀκούσας ἐκ τῆς μαντείας, ἐξείπεν, μὴ τίνα θάνατον ἔρικέτω. ὅσοι ἐμνηνεύεται τῇ κοινῇ γλώσσῃ. Βαλλ. Φῶς. Ζωοδοτήρ.*

*He quoteth Orpheus so say that he heard from the Oracle the*

*Ineffable Name of God, Hericepeo. And that the interpretation thereof in common speech, is Counsell, Light, The Giver of Life, &c. Ioannes Antiochenus Melala τῆς χρονογραφίας λόγος. γ. Libro 3<sup>o</sup> Chronic.*

To thinke this word to be Greeke, besides the Interpretation here given, the very sound of it is plainly averse. It betrayeth it selfe enough to be of the Easterne Notation, and of the Hebrew to chuse; And yet to bring it home to any one or more words in that Language like it selfe, or especially meeting with the Interpretation made, I could finde no way.

It was obvious to doubt after this rate at the first, but the last resolution that could be made with any likelihood necessarily determined in some recesso of the Cabalists.

Amongst their Arithmetically Traditions they have this number of the Name *Iehovah*. קפּו *Kepeo* or *Kepeo*, which they deduce after this manner.

יהוה

י פעמים יי ק ה פעמים ה כה הרי

קכה וי פעמים ו לו הרי קסח

ה פעמים ה כה הרי קפּו that is, *Ten times 10. is 100. five times 5 is 25. behold 125 six times 6. is 36. Los 161. Five times 5. is 25. Hare or Heri behold. Kepeo or 186. which is a numerall Hamphorash or expression of the Name of God, & the Oracles meaning of* *אני עיניו*.

## CHAP. XXXIII.

Math. 23. 16.

Καὶ ἀποπέμψουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡεροδιαίων, &c.

And they (the Pharises) sent unto him their Disciples, with the Herodians, &c.

**S**erapion in his Herod reckoned up (if he sufficiently distinguish) ten severall opinions of these Herodians, and lastly confesseth that he knowes not which to fasten upon.

It seemed to *Drusus* that they were certaine *Grecians* brought up by *Herod* out of the Desert into the habitable Land, and there by him instituted a *Self*, therefore called *Herodians* from their Authours name, and from the place from which they were brought, *Dorsians*. For so he rendereth the *Baal Aruch* in ין *Herodes Rex adduxit secum Græcos ex deserto, & educavit eos in Terra habitata & fecerunt sectam, vocatque sunt de Nomine ejus Herodiani, & Dorsiani a Loco unde abducti fuerunt.* The Learned *Casaubon*, *Beza*, and others received it upon this trust. But (as the *Master* in these things

*Proterius ad Mat.*  
22. 16.

*Comment. ad Mat.*

*N. T. p. 1. c. 23.*

*Buxtorf. in Lex.*

*Talmud.*

bath noted already) The *Aruch* there citeth the Tradition of the Elders in *Cholin* cap. *Silwach bakken, sive Demissio Nidi*, for it treateth of that Mosaicall precept, *Deut. 22. 6. Thou shalt not take the Damme with the Young.* Concerning which the *Mishna* there saith, נרחק יוני &c. that the Extent of the Law reacheth onely to birds, and to those onely שאינו מוכנים כגון אוחיון ותרנגוליו שקננו בפרדס. אצל אם קננו בבית וכן יוני הדרסיות פטר משירות as *Geese* and *Hennes* which nestle in the Garden, but if they nestle in the House, as the Herodian Doves, a man is not bound to let goe the Damme.

*Cholin. fol. 1. 8. b.*

The *Aruchs* *Perush* or exposition of the Herodian Doves, is, המלך הורדוס הביא יונים, מן המדבר וגרל אותם בישב ונעשו תרבות ונקראו על שמו חורדוסיות ומאן רתני

רַתְּנִי דֹרְסִיָּוִת עַל שֵׁם הַמְּקוֹם שֶׁתְּנִיחָם מִשָּׁם  
*i. e. Herod the King brought Doves out of the Desert, and bred them up in the Land inhabited, and they became a Breed, and they were called Herodians from his name, and from the place from whence they were brought 'Dorsians.*

So Bartenora and R. Solomons Glosse, and Ramban saith, that they were so called from Herod, because He was the first that bred up דֹרְסִיָּוִת בְּתוֹכֵם Doves in the House.

And so the Gemara it self expoundeth the *Mishna*, fol. 139. b.

And againe these Herodians are reckoned among the Hens and Geese in *Shabba*. fol. 155. b. where the *Mishna* saith, וְלֹא יִתֵּן מַיִם עַד שֶׁיִּבְרֹךְ הַבֵּיתָא &c. They set not water before the Bees, or before the Doves of the Dovehouse, but they set it before the Hens and Geese, and the Herodian Doves. And the Glosse expoundeth as before. The Herodian Doves were of a tamer and more domestick kinde then those of the Dovehouse, and 'tis likely too that they were of a rarer and more outlandish breed, especially because *Iosephus* in the description of Herods Pallace amongst other Moments of Gallantry and Magnificence, makes mention of πολλοὶ στῆλαι τῶν παλαιοῦν ἡμερῶν, Many Towers stored with tame Doves. This would not sound so big to us, and 'tis nothing indeed without this understanding that the thing was very rare in *Judea* then, and newly brought in by this Herod, a man noted to be of a vast and curious mind.

But what the Herodians were we may partly know by the old Scholiast upon *Persius*, to these words of the Poet.

at cum

*Herodis venere diis, unctaq; fenestrâ  
 Disposita pinguem Nebulam vomuere lucerna  
 Portantes violas, rubrûmq; amplexa Catinum  
 Cauda natat Thynnis, tumet alba fidelis vino,  
 Labra moves tacitus, recutitque Sabbata palles.*

Sat. 5. 1.

*Herodes apud Iudæos regnavit temporibus Augusti in Partibus Syriæ. Herodiani ergo diem Natalem Herodis observant ut etiam Sabbata quo die Lucernæ accensæ & violis Coronatæ in fenestris ponunt.*

"Heard

*De Pinea de Fel. In-  
 d. fol. 1. 6. v. 13.*

*De Pinea, v. 1. in  
 De Pinea.*



" *Herod* (saith the Scholiast) reigned over the Jewes in Syria in the dayes of *Augustus*, The *Herodians* therefore observed his Birthday (as the Sabbaths also) setting up in the Windowes lighted Candles incircled with Violets.

The reason of this Honour done to *Herod* was, for that these Jewes belevied him to have beene the Christ, mistaking the *Non deficiet Sceptrum* in *Iacob's* prophecy, under which Title of heresie, they are accounted by *Epiphanius* among the Sects of *Iudaisme*. But *Epiphanius* should have referred the Faction to *Herod* the Great. *Tertullian* before him delivered the same Tradition, *Lib. de praescript. ad Har. cap. 46. Victor. Antiochen. &c.*

And nothing (saith *Casaubon*) seemeth to me to have beene more probably set downe concerning these *Herodians* then this, but his Quotation out of *Drusus* is to be corrected as before.

#### CHAP. XXXIV.

##### Esay. 9. 6.

*And his Name shall be called Wonderfull.*

**A**Nd very well it might be so, not onely for the usuall observed reasons, but for something else too which may be noted anew.

I know'tis enough to fill up the measure of this great Name, that *He was God*, as the Jewell quoted by a Learned Antiquary Fulvius Ursinus expresseth Him in the most excellent and short sufficiency. The Gemme representeth the Image of our Saviour in his younger dayes, then when *he encreased in Wisedome, Stature, and Favour with God and Men*. With this Inscription, T. K. O. that is, *Tirō Koivtō Oēō*, as the Antiquary tooke it, a Stripling of hopefull note in the *Macedonick* Warre. But a Criticke of Ian. Rutgers. vari. ar. LeR. L. 1. C. 12. good worth who had the opportunity (and knew how to use it) of seeing a Jewell of the very same kind in the French Kings

*Archives*, judged with others by a better proportion'd rate of sagacity, that the Inscription ought to be read on this manner,  
I. X. Θ. Ιησους Χριστος Θεος, *Iesus Christ God.*

But I am not going about to declare his Generation this way, for who can? I meane to tell you how wonderfull *The Sonne of Man was*; and what hapned unto him as he was made like unto one of us.

It will be a moment of that sort which ought to doe, (if it does not) stirre you up to *Wonder*.

It was an accident (if it be to be call'd no more) which fell out at his Nativity, and such a one (if I take the height of it right) as might very well be in company and consignific with *that worke of God, that strange worke, that Act of his, that strange Act which he brought to passe, when a Virgin was to conceive and beare a Sonne, and a Woman to encompasse a Man.*

Gen. 31. 22.

Here I must tell you that I meane to deceive his Expectation who thinkes I am going about to give Judgement upon any of my Saviours *Accidents* of life from the Influences of the *Starres* or *Planets*.

The Starre which guided the Wise men (or as the Saxon hath well enough rendred it, *Junzal Whitegan*, the *Astrologers* or *Astrologicall Prophets*) is enough of it selfe to forbid any man this impertinency.

To shew how little those in the Firmament or lower Heavens should have to doe with his matters, he had a Starre of his owne, appointed to another Spheare, and moving by another kinde of motion then those in *their Course*, purposely created for and by *Him*, and made to walke in the Aire, and keepe pace with the *Magi*. It must have beene in the Aire, otherwise it could not have directed the Wise men to the place, as the most Noble *Tycho* hath excellently observed.

Tycho Braheus Nihil Danm.

It was a Starre because they were Astrologers that were to be guided by it. And it was a new one, because none of the old could have done it, for the *verticity* of any of those could not have come and stood over the place where the *Young Child was*.

This

This Starre appearing out of order bid a defiance to all the *Persian Astrologie* and let the *Starre-gazers* know, that there was one of *Iacob* now risen, which was not to be found in their *Barbaricke Spheare*. Numb: 24. 17.

Neverthelesse, and though I meane to do as I have said, I will take Liberty to set downe here the Figure of our Saviours Nativity, that is with what Face the Heavens lookt upon the earth at that time as to the *Horizont* of *Bethleem*.

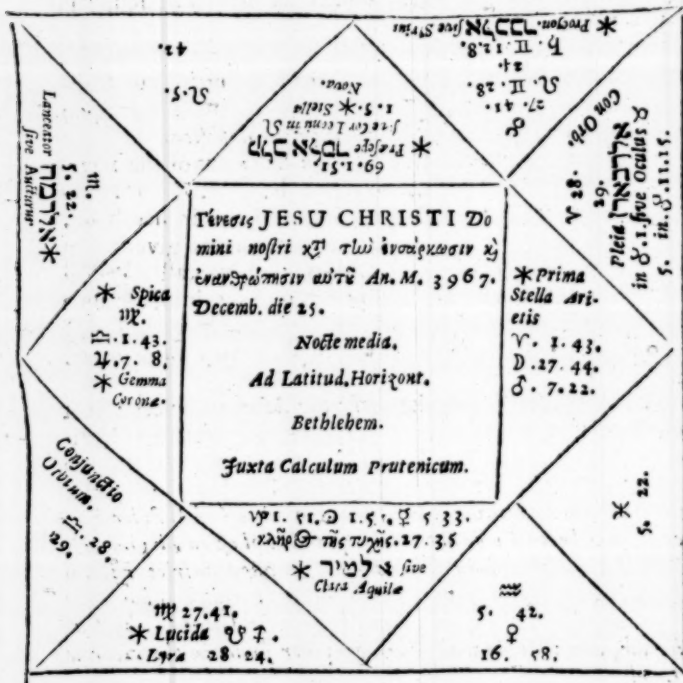
In the *Sphara Persica* (saith *Aben Ezra* out of the *Muspian*) there ariseth up in the Face of the signe *Virgo* a beautifull Maiden, she holdeth two eares of Corne in her hand, and a Childe in her Armes, she feedeth him and giveth him suck, &c: This Maiden (saith *Abumazar*) we call מרים *Adrendefa*, the pure *Virgin*. She bringeth up a Childe in a place which is called *Abrie* (the Hebrew Land) and the Childs name is called ישו *Eisi* (*Iesum*) *Introduitor*. lib. 6. c. 1.

This was enough to make *Albertus Magnus* beleeve that our Saviour Christi was borne in *Virgo*; and therefore Cardinall *Alliac* erecting our Lord's Nativity by his description casteth this signe into the Horoscope. But that was not the meaning of *Abumazar*. His meaning was (saith *Frier Bacon*) *quod beata Virgo nata fuit quando Sol esset in Virgine, & ita habetur signatum in Calendario, & quod nutriet Filium suum in Terra Hebraeorum*. That the said *Virgin* was borne the Sun being in that signe, as also we have it set downe in the *Calendar*, and that she was to bring up her sonne in the *Hebrew Land*.

But according to the received Tradition of the Church, our Saviour was borne the 25 day of December at midnight in the yeare of the world 3967. The Circle of the Sun was 9. and of the Moone 1. &c.

Therefore

Therefore the Ascendent of his nativity was not *Virgo*, but *Libra*, and this was the Figure of the Heavens.



I tell you I do not this as if I thought the Starre of *Jacob* were Subject to his owne Firmament. I abhorre to say as *Cardan* did, that *Jupiters* being in the ascendent was the cause of his so soone disputing with the Doctours; or that he so often travelled from place to place, because the Moone was with *Mars* in a Terrestiall signe, or that it should be from *Saturnes* altitudes, that our Saviour should be so often scene

to weepe, but never once to laugh, much lesse, that *Saturne* with *Venus* could make him to have a mole in his Face. He quoteth *Iosephus* for these two last accidents, but you will not finde it there. That excellent Author giveth indeed a very grave & honourable Testimony of Jesus Christ, in the 4<sup>th</sup> of the 18<sup>th</sup> booke of his Antiquities, but without any such mentions as these.

But still I do but hold you in hand.

That which I may lawfully and innocently observe in the *Scheme* of our Lords Nativity concerneth thus.

First the  $\odot$  of Righteousnesse was very fitly borne in *Libra*, the signe and Constellation of Justice. Next to this the Redeemers *Horoscope* was quite contrary to that of the World. The Ascendent of the Creation was *Aries*, for the World was created in the Spring, as to the position of *Indea*. I cannot stay to prove it here, I have done it elsewhere.

But much above all this there fell out at this time a Conjunction (the greatest that can be) of the 8 and 9 Spheares in the Head of *Aries*. From whence it will follow that whereas at the beginning of this world the *Asterismes* were all out of their proper places, (it pleased God to have it so) now at the *resurrection* of the world, they were all found in their owne divisions. It is an *appearance* of that kinde which nature can shew the World but once. The same Figure of the Heavens never could before, nor never can fall out agen, unlesse the World should unreasonably last against all Christian expectation, by the most moderate Account, for if you cast about the slow Revolution of this period, it will trouble you to call these or almost any other the *latter dayes*.

The period according to some is to finish a Circle of 30, if not 40 thousand yeares.

This great yeare began at our Saviours Nativity, but for any man to expect that it should ever have an end, as to us and this World, cannot be thought of, but upon grounded Atheisme and absurdity.

I have onely one thing here to confesse, that this figure of our Saviours Nativity is erected according to the *Dionysian*

rate of account, which useth to be called *Vulgar initium annorum Domini*. The vulgar Epoche of the yeares of Christ, but demonstrated to be false (as they themselves doubt not) by *Mercator*, *Christmannus*, *Ioseph Scaliger*, *Sesbus Calvinus*, *Susyga* the Polonian, and others, Masters all in Mathematicall Chronology; some of them demonstrate that this *Era* is false by one yeare, some by two, others by three, the *Polonian* by foure, and some others by five. But when I saw that there could be so many true *Accompts*, I thought it best to sit downe and abide by the old false one, as well in reverence to the Tradition of the Church, as for the rare appearances in the Scheme it selfe, sufficient of their owne strength to evidence, that this was the time both for the yeare and day, though reason and Tradition should pretend against it.

And because there be some (and some too that know not why they do it neither) who continue to call in question the Antiquity and truth of this day, I will put in a little more weight into their Scale who have very well assured this matter already both by *historicall* tradition and *Mathematicall* demonstration.

That which I meane to superadde first, is an Apostolicall Canon, as I finde it in *Ioseph* the Egyptian's *Arabick Code* וְאֵן תַּנְעִלוּנָא עֵיד מִילְדָּא אֲלִסְיָר אֲלִמְסִיָּהּ פִּי כָּר סָנָה פִּי אֲלִיּוֹם אֲלִדִּי פִּיה וְלָר וְהוּ אֲלִיּוֹם אֲלִחַמִּים וְאֲלִעֲמִיר מִן שָׁחַר כְּאֵנָן אֲלִאִיר לֵאמֹר רַחֵם אֲלֵנוּ וְאַחַר כֻּלָּהּ וְאֵן הַנְּעִילָא עֵיד אֲלִחַמִּים מְעֻמְרִיָּה סִירְנָא אֲלִמְסִיָּהּ פִּי כָּר סָנָה פִּי אֲלִיּוֹם אֲלִדִּי אַעְתְּמָר פִּיה מִן יוֹחָנָה אֲלִמְכֻרְרִמִּס וְחֵי אֲלִיּוֹם אֲלִסְחִרִס מִן כֶּאֱנָן אֲלִחַמִּים i.e. Also that you Constitute an Anniversary feast at the Nativity of the Lord Christ in the day in which he was borne, and that was the 25 of the first Canon, for this is the principall of all the Feasts. Also that you do every yeare celebrate the Feast of Alchamim or Baptisme of our Lord the Christ upon the day in which he was baptised by John the *εὐαγγελιστῆς* or Forerunner and that was the sixt day of the second Canon.

A Persian Ephemeris to the same day of the same Canon setteth

*Joseph Egypt. Cod.  
Concilior. Arab.  
Mss. in Archivu  
Rensis Bibliothecae  
Sod.*

*Μετῆροδοτος  
τῶν ἑορτῶν.  
Cbrystoff.*

setteth downe עֵשֶׂת בִּילְאָה *Nativitas Eisz*, or the Birth of  
*Iesw.*

So *Alkas Cyriacus* in a *Calendar* of the like Nature מורד  
ע"ס אלמכית i. e. the *Nativity* of *Iesus Christ*.

The same Author to the sixth day of the latter Canon (*January*) puts downe עֵיד מִלְדֻת וּמִבְרַח הַמַּיִם i. e. the feast of the Epiphany, or Benediction of the Waters.

The *Syriack* Church observeth alike, and as concerning this Benediction of the Waters at that time of the Epiphanie you may see what their *Mar Michael Chizdis* (our oft *James* the Bishop of *Urhoia*) hath said, as he is quoted by *Mar Sittius de Columna in his Hydrologia*, p. 306.

*Chrysoſtome* impureth a great Miracle to this conſecrated Water. He ſaith (the Patriarch *Severus* in his *Syriack Ritual* ſaith as much too) that our Saviour Chriſt when he was baptized, ſanctified the Nature of the Waters.

And for that reason (saith Chrysostome) it is a custome of the People at the Epiphanie to fetch of the Waters and reserve it by them, ἡ διατηρομένη τις τὸν ὕδατος ρυῖος τῷ ἡμῶν τῷ χεῖναι, ἀλλ' οὐς ἐνταῦθ' ἐλάλουν καὶ διὰ καὶ ὅτι πολλὰς ἐστὶ τῷ σήμερον ἀνελθόντος ὕδατος ἀκαρίῃ καὶ νεαρὴ μὲν ὢν, and looke whatsoever water is drawn that day it will not corrupt in a long time, not in a whole yeare, and sometimes not in two or three, but remaine as sweet, and fresh as at the first drawing.

But as concerning this day of our Lords Nativity *Sahid A-ben Batric* hath noted in his *History* that he was borne upon the 25 of *December*, which is observed by the *learned Master Selden* already, and (as I thinke) out of the life of *Angustinus. De Anno Civili veterum Jud. Cap. 8.*

But the same Author in the *life of Constantine* saith it againe, and endeavoureth to prove it there, in his discourse of the *Celebration of Easter*. The result whereof (as it maketh to this matter is) פולד סירנא וסחלנא יסעו אלמסיה פי תסעה ועשרון יומא כ יחא ופי תסעה ועשרון יומא מ כחנא ועשרון יומא i.e. And our Lord and redeemer Iesus Christ was borne the 29 day of Coihac, & upon the 25 day of the first Canon.

*Persica Ephemeris*  
*Mss: Cas cynac.*  
*Tabulæ Astronom.*  
*Arab: Mss. in*  
*Arche Laudina*  
*Biblioth. Bod.*

† That is, *Iacobus Orrohaia* as he is quoted by *M/ser Saxeophs* the Bishop of *Bethramun* in his *Commentaries of Paradise*, and often times in the *Catena Arabica* by the Name of *Iacobus Aleckari* which is all one.

The Learned  
Maffei Selden in  
his *Interpretatio*  
to *Enchiridion* hath  
a very good note  
out of the same  
Author as con-  
cerning *Uelena*,  
that she was  
brought up and  
taught to read  
the Scriptures by  
*Barbara* Bishop of  
*Rhes* in *Georgia*,  
and taken to wife  
by *Constantinus*  
*Emperour* with the  
consent of her *Fa-*  
*ther*, &c. For *Al-*  
*gezria* he took  
it right. *Algo-*  
*tomania*, but for  
*Rhes* he saith,  
*Uitinus* here *Rhes*  
argo, ne rejice fa-  
vor. See *Ordium*  
in *Edelfi*, and  
*Leontium* his  
*Osmatic*, in *Ro-*

It was a City &  
Seat of a Bishop

in *Meopotamia*. And so is put in by the Arabick Nubian Geographer at the beginning of the sixth part of the fourth Clime. *Verum Algeria est quod includitur inter Tigrim & Euphratem ejusque urbes sunt Raccas, &c. Roba, Harran, Sarug, &c.* X 2 And



*Saidus Batricides*  
Arab: Mf: in Con-  
stantino magno.  
Liber penes est  
Illustissimum Sel-  
denum etat etiam  
in Arctiois Bill:  
publ: Cantabrig.

And for the Epiphanie or Baptisme of Christ he saith it was on the 6th day of the month of Kiahar, כִּיָּהָר מֵן שִׁשִּׁי יוֹמָא, upon the eleventh day of Tybi, וְעַל הַיּוֹם הָעֲשָׂרִי עֲלֵי תַבִּי, the second Canon. So the Copticke or Egyptian Calendar. *A. shanah. Kirsker. de Comput. Eccles. Copt. c. 3.*

Иован: Ам: Мелала  
Мф. in Arch. Ба-  
тосцини.

The same Tradition both for the Nativity and Epiphany. You may have too out of *Joannes Antiochenus* in the beginning of the 10. booke of his *Chronography*. He saith that *Jesus Christ* was borne *αυρι δακρυβειν κα.* Upon the 25 of the month *December*. *Βαστις δ ε η το ιερδν ποταμω της Παλαιστινς αυρι Αυδινω το η Ιαννουειν ετα. &c.* And that he was baptized in *Jordane a River of Palestine* upon the 6 day of *January*. &c.

I was willing to note out of them for both the Holy dayes because some of the Easterne profession (they are not many to that whole Church) observe the memory of these matters in a shorter line then we do, thinking, out of Saint *Luke* that our Saviour was borne and baptised upon one and the same day, which to them is the 6 of *January*. The thing I have seene done here by an *Armenian* Priest of *Haleb* (or *Aleppo*) within the regard and compasse of my owne conversation.

The *Rubrick* of the Celebration he shewed me indeed in his *Armenian* Calendar, but the uttermost authority I could gaine of him to referre it to, was a Tradition of Saint *James* to be found in their bookes (he told me so) but unknowne to us as yet.

The ancient *Runicke*. Calendar doth not only acknowledge the 25 of *December* to be the day of our Saviours Nativity, but for that reason too makes this day the beginning of the year, and the Night before (which indeed was the time) they call *Modraneft* or the mother Night (our owne *Saxons* did too.) And the day it selfe is exprest in the *Danish* wooden Almanacks by an Infant wrapt up in Swadling clothes. See *Olaus Wormius de Fast. Danic. lib. 1. c. 12. l. 3. c. 9.*

CHAP. XXXV.

Rom. 9. 3.

*For I could wish my selfe were accursed (ἀνάθεμα ὃς τὸ Χριστῷ) from Christ, for my brethren, my kinsmen according to the flesh.*

**W**hen a Sonne of Israel would expresse the extremity of his brotherly kindnesse towards any one of, or towards all the Children of his people, he entiled himselfe by a kinde of devotion to all the mischance and evill that should befall his Brother, wishing the whole patience upon his owne head.

These Excesses of Compassion used to go under this forme, כפרתי *sim ego expiatio ejus*, or that הריתי *Ecce me in expiationem*. Let me be, or behold I am his Expiation. That is, saith the *Aruch*, עונותיו *Be-* *Aruch in כר*  
*hold I am in his place to beare his iniquities.* So all the people to the High Priest in Cohen Gadol of the Sanhedrin, אני *Sanhedrin C. 3. fol. 18. a.*  
*Be we, thy Expiation*, that is, saith the Glosse, אנחנו *Be we in thy stead for whatsoever is to happen unto thee.* Rabbi Samuel said, בני ישראל אני *Be I their Expiation, &c.* that is, their Redemption as *Rambam*, and 'tis a forme of speech saith he, to expresse, רוב אהבותי *the exceeding greatnesse of his love.*

This will make you the lesse marvaile at that strange ejaculation of *Moses*, when for the same people of *Israels* sake, he wished to be blotted out of the Booke of God.

Not without reference to this forme of Devotion is the Apostles wish here, that he might discharge the unhappy condition of his Brethren all upon himselfe, ἀνάθεμα ὃς τὸ Χριστῷ, *for I could wish my selfe to be an Anathema from Christ; Ἀνάθεμα, Ἐπ' αὐτῷ, Ἀπολυμνῶνται.* So *Hesychius* and *Phavorinus*, a man accursed, or not to be kept company with, or as

*Photius*, ἀπορριπτός, a man separated. The Arabicke Translation is *יִכֵּן כְּרִנִּי מִחֲרָמִים* that my body were *Moharras* ma, an unlawfull thing, or forbidden from Christ. The word it selfe as the sence respecteth to the *Harem*, which was the second degree of Jewish excommunication, whereof the first was *Nidui*, the third *Shammatha*, & wheresoever in the New Testament the Reference is made to the second degree, *Anathema* is singly named, as where to the third *Maranatha* is added, which is but the Syriacke Interpretation of *Shammatha*, *Dominus venis*, which is therefore called by the *Talmudists* the *Anathema* or excommunication of the God of *Israel*.

*Stephanus* in his Booke *τῆς ἀνάθεμα*, hath a Tradition more concerning the word *Maranatha*, then to be left out in this place. *Κεχωρισθὲς γὰρ τῆς κοινῆς ἐλάλει Παράδεισος τοῖς τῶν ἀδ' ὁ ἰσὺς ὁ θεός. Παύλος γὰρ τὸ ὑψιθ. ἄδας ὃ ὁ θεός, ὑπερφύλων.* He tels of a Shepherd belonging to the *Syrian Laodicea*, who being thunder-stricken cryed out, *Ramanithas*, that is, God from above, for *Raman* signifyeth Above, *Athas*, God. So *Philo*.

*Phavorinus* indeed saith that *Parad* signifyeth ὑψιτά, High Things. And 'tis true it doth so, and in the Syriacke too.

He saith also that *Parad* is the same with ὁ ὑψιστος θεός, the God above. 'Tis almost so indeed, and then *Ramanthas* or *Ramas Atha* might be the same, as the High God cometh.

*Hesius in Novum Testament.*

But by a smarter guesse which some men have made, *Ramanthas* was but a common Country pronunciation of the right Syriacke words, and served the Shepherds turne instead of *Maranatha*. So he would have said, *Dominus venis*. And so it seemes the Imprecation was more familiarly used among the *Syrians* then we knew before.

For these three kinds of *Anathema* see others, but especially the learned *Buxtorfe* in his *Lexicon Talmud*.

*Talmud in Moed Katon fol. 1 c. 2. a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.*

The Condition of a man lying under the censure of *Haram*, is delivered by the Doctours in *Moed Katon*. *Rabbi Joseph* saith, *אין מורה שונה ושונין לו* i. e. An excommunicate by *Nidui* may teach or be taught, hire or be hired, but the *Muchram* or excommunicate by *Harem* may neither teach nor be taught, neither hire nor be hired, but he may study alone that he forget not his

his learning, and he may make himselfe a little Cottage for his necessities.

Maimon saith, that he is not permitted to have any manner of conversation with any man, onely he may buy himselfe vitualls. *Madda.c. 7.* but no man might eate or drinke with him. *Shulcan Aruc in Jore Dea, Numb. 334. 5. 5.* From whence that of the Apostle, τῷ τοιούτῳ μὴ δὲ συνεδίεν, with such a one no not so eate, 1 Cor. 5. 11.

# CHAP. XXXVI.

ACT. II. 26.

Χριστιανῶν τὴν πρῶτον ἐν Ἀντιοχείᾳ τὸς μαθητὰς Χριστιανούς.

*And the Disciples were called Christians first in Antioch.*

They were called *Nazarites* before (the *Mahumetans* call them so still) from *Jesus of Nazareth*, as now *Christians* from *Christ*.

*Joannes Antiochenus* can tell you who gave them that Name. Ἐν δὲ τῇ ἀρχαίᾳ τῇ βασιλείᾳ τοῦ αὐτοῦ Κλαυδίου Καίσαρος καὶ ἀναληθῶς τὸν κύριον ἡμῶν καὶ θεὸν Ἰησοῦν Χριστόν, ὡς ἔτι δὲ καὶ τὸν ἅγιον Πάτριον τὸν ὑπερβολον, τὸν χειροτονίας τῆς Ἐπισκοπῆς τῆς Ἀντιοχείης μεγάλης πόλεως τῆς Συρίας ἔλαβεν Ἐβόδου πατριάρχης. καὶ ἐπὶ αὐτῷ Χριστιανοὶ ὠνομάσθησαν, τῷ αὐτῷ Ἐπισκόπῳ Ἐβόδῳ πρεσβυτερεύοντι αὐτοῖς, καὶ ἐπὶ τῶν αὐτῶν τὸ ὄνομα ἔτο. ὡς καὶ τὸν ἁγίου ἐκλήντο καὶ Γαλιλαῖοι ἐκλήντο οἱ Χριστιανοί. i. e. At the beginning of the Reigne of the same Claudius Caesar, ten yeares after *Jesus Christ* our Lord and God was ascended up into Heaven, *Evodus* received the *Episcopall* Imposition of hands, and was made *Patriarch* of *Antioch* the great in *Syria*, immediately succeeding to *Saint Peter* the Apostle. In whose time the *Christians* were (first) so called, for this Bishop at a conference hold with them named this name upon them, whereas before that they were called *Nazarites* and *Galilæans*.

And now you may know whence *Suidas* had it.

But

But that which I have most an eye upon here is the word *χρηματισμοί*, were called *Crhistians*? 'Tis an expression below the moments and circumstance of the matter. We doe not now name the least Child of the company (so farre as we can stretch our Interest) without a full appointment and congregation of witnesses; and doe we thinke that they baptized the whole profession with so narrow a regard of Ceremony and Solemnity. The word will approve it selfe otherwise to you then so. And the meaning of this, *Ioannes Antiochenus* can best of all tell you. When the *Provinces* submitted themselves to the *Imperiall* Government, the use was for the *Emperour* to cause a *σύδγμα*, or publique Edict to be drawne up and proclaimed openly upon the place. The *tenour* whereof was first, to entitle himselfe to all respects of dominion and supremacy over that people, and then to abate from this by a popular infirmation of all possible sacrednesse and liberty of the Subject. This latter indeed was *ad faciendum*, &c. but these men were as good as their words.

An instance of this manner of *Nuncupation* (I know not what to call it else in English) take here from the Author I promised you of.

Καὶ προσέτιν ἐν Ἀντιοχείᾳ ἡ ἐλευθερία αὐτῆς, ὅτι ἐγένετο ὑπὸ Ρωμαίου, τῷ ἐκείνῳ τῷ Ἀρτεμίου υἱὸς τιμοθέστα ἔδδ' ὅτι αὐτῷ Καίσαρος Ἰουλίου. Τὸ ὅν ἡδύκτον προσέτιν, φερέρον ἔπαι.

*Ioan. Antioch. Mss. Chronograph. lib. 9.*

Ἐν Ἀντιοχείᾳ τῷ ὑπερβόλει ἱερεῖ καὶ ἀνυλῷ καὶ αὐτονόμῳ, καὶ ἀρχιερεῖ καὶ ἀποκαθήμενῳ τῆς Ἀνατολῆς. Ἰούλιος Καίσαρ, καὶ τὰ λοιπὰ.

When the City of Antioch had yeilded it selfe up into the subjection of the Roman Empire, an Edict of the Liberties thereof was sent by Julius Caesar, and openly proclaimed at Antioch upon the twentieth of May. the Tenour of the Edict was,

At Antioch the Holy, Sacred and free City, the Metropolitan Queene, and President of the East, Cajus Julius Caesar, &c.

The Provinces used to returne the honour of these Priviledges backe upon the Emperour by this way of acknowledgement.

To

To keepe the Emperours *Grace* in perpetuall memory, they reckoned all their publique affaires ever after from the time of that. *χρηματίζει ὡς ἡ μεγάλη Αντιόχεια καὶ τιμὴν ἔτερον ποιεῖται αὐτῷ καὶ τῷ Γαίῳ Ιουλίῳ.* Therefore (saith the same Author) *Antioch the Great in honour of the Emperour fixed their Era in Cajus Julius Cæsar, and made this yeare of Grace the first.*

Therefore this *Era* of theirs was peculiarly called *χρηματισμός* ἡ Αντιόχεια, because at the fixing of this the Emperour did *χρηματισμοῦ ἑαυτῶν*, that is, *publicly name himselfe to all the Title of Dominion, &c.* καὶ *χρηματισμοῦ αὐτοῦς*, and *publicly entitle them to all the Priviledges, Immunities, &c.*

From this *Antiochian use* of the word, and in this very *State sense* the *χρηματισμοῦ* in Saint *Luke* was, and is to be taken.

Saint *Luke* was a *Physitian of Antioch*. One of our Greeke Catalogues makes mention of *D. Luca Ἀλάνου* a certaine *Recipe* of Saint *Lukes*, but I have not seene it as yet.

But the matter is that He was of *Antioch*, and having occasion to record unto *Theophilus*, the first naming of the Disciples *Christians*, and that this was done at *Antioch* made use of their owne word *χρηματισμοῦ*, by which he would be understood that the *Imposition* of this new name was openly and circumstantially done, and in as solemne and publique manner as it might.

Saint *Paul* maketh use of the same word in the same sense, *Rom. 7. 3.* So then if while her Husband be living she be married to another man, she shall be called (the Greeke is *χρηματισμοῦ*) she shall be notably called, or notoriously knowne to be, an adulteresse in common fame and voice.

Here indeed it is taken *passively* (as no doubt it might) but Saint *Luke* useth the word in the first & most originall way of acception, for though we translate it *were called*, as some Arabick and almost all Translations doe, yet *ἑαυτοῦς* is there to be understood.

And so it is. And the Disciples first stiled themselves *Christians*, &c. You will perceive as much by this passage of *Joannes Antiochenus* concerning *Augustus Cæsar*. *Ἐγένετο βασιλεὺς*

λεὺς Ρωμαίων πασι, καὶ μόνῳ, καὶ ὀρκοφάντι ὁ αὐτὸς θεότατος,  
 Ἄυγυστος, καὶ ἐχρημάτισεν αὐτὸν ἕτως.

Ἄυγυστος Καίσαρ Οκταβίανον, προπαιῆχον, Σεβαστὸν, κραταῖον:  
 ἱμπεράτορα, ὅσο ἐστὶν ἀνθρώπων, καὶ βασιλευσιν, &c. i. c.

*And the most Sacred Augustus then began to be the first and  
 onely Monarch of the Empire, and Prelate of the Holy Rites,  
 (Sacrorum Antistes) and he stiled himselfe (ἐχρημάτισεν αὐτὸς)  
 thus.*

*Cæsar, Octavian, Trophæus, Augustus, the Mighty  
 Emperour. And he reigned, &c.*

And by this *Passage* you may correct a pittifull one of the  
 same pretence (there be many more in that Booke that need  
 as much) in the *Chronicon Alexandrinum*. There it is, ὁ  
 ἐγένετο βασιλεὺς Ῥωμαίων καὶ μονάρχης ὁ Ἄυγυστος ὅστις ἐχρημάτιζεν,  
 \* ἕτως, (*Lego* ἔπη saith the Editioner) Ἄυγυστος Καίσαρ, ὁ γλυχίνος  
 προπαιῆχον, Σεβαστὸν, κραταῖον, ὁ \* πρεσβύτερος ὅσο ἐστὶν ἀνθρώπων. *Rader*  
 the Editioner perceived what ὁ πρεσβύτερος was to be. But  
 for γλυχίνος it is to be set downe οκταβίανον, and the other  
 place is to be read not ἐχρημάτιζεν (ἔπη) but αὐτὸν, ἕτως. Which  
 is the principall thing of note here as to the Active and first  
 acception of the word.

Otherwise *Rader* is not so much to be found fault with for  
 the *Text* as the *Translation* sometimes. I confesse where he  
 turnes the Greeke word Τελότη, by *tributa* or *utligalia*, though  
 it be fearefully false, yet is not so foule an escape as some o-  
 thers there.

There is a vast difference 'twixt Tributes and Telefmes (for  
 so the word ought to have beene rendred) and yet might be  
 easier mistaken by him (as at that time) then it can now be  
 done right by some others.



## CHAP. XXXVII.

Heb. 3. 12.

*Take heed lest there be in any of you an Evill heart of unbeliefe, in departing from the Living God.*

**T**He Arabicke is, קרב קנס לא יומן ויחבאע מן אללה, *An obdurate and unbelieving heart, and which goeth farre, or quite away from the Living God.*

*'Tis a fearefull thing too to fall out of the hands of God. The Imaginations of mens hearts are only evill and continually, therefore the Spirit of God doth not alwaies strive with them, if it did, our Spirit would faint under him, and the Soules which he hath made.*

*If a man doe start aside (as we all and often doe) like a broken Bow, God puts us together againe and fastens us unto himselfe as toone, and taking as good hold as he can.*

*And these things (saith Holy Job) God will doe often and twice, that is, oft times for a man.*

*To day if we will heare his voice. To day, that is, whensoever a sinner, &c. He will turne and repent, his heart will be turned within him, and his Repentings rouled together.*

Hos. 11. 3.

*And all this that our hearts may not be hardened through the deceitfulnesse of sinne.*

*Every man whatsoever hath this long day allow'd him. And o that thou hadst knowne even in this day of thine! but now it is hid from thine eyes.*

*This is that hard heart of unbeliefe which we are bid here to take heed of; this looseth all our hold, and utterly estrangeth us from the Life of God, and leaveth us altogether without him in the world.*

*Our other back-slidings and variations from him, how wide and distant soever, yet may be thought to be but like those of the Compassse, more or lesse according to a lesse or greater interposition of earthly mindednesse, but this is like to that of*

the *Magnet* it selfe, which while it lyeth couched in the *mineral* and united to the *Rocke*, it conformeth to the *Nature* and *verticity* of the *Earth*, but leperate it from thence and give it free scope to move in the *Aire*, and it will desperately forsake its former and more *publike insinck*, and and turne to a quite contrary *point*. So as long as a man is fastened to the *Rocke Christ* and keepeth but any hold there. he will still be looking lesse or more towards the *Author and finisher* of his *Faith*; but broken off once from thence, and beginning to be in the open *Aire* and under the *Prince of that*, he presently turneth aside from the living *God*, and pointeth to a Pole of his owne.

## CHAP. XXXVIII.

Mat. 6: 2.

*For thine is the Kingdome &c.  
Glory be to the Father &c.*

**I** Am going about to conclude this small matter of *Booke* with some notice upon these two *Doxologies*.

For the first, the question hath beene made up to high, as to leave us in doubt whether it be a *peice* of *Scripture* or no: *Beza* confesseth it to be *magnificam illam quidem & sanctificam*, a most high and holy forme of expression, led irrepsisse in contextum, & quæ in vetustissimis aliquor Codicibus Græcis desit, but to have crept into the *Text* and to be wanting in some very ancient *Copies*.

That it should be wanting in some others is the lesse wonder, because it is not to be found in that *Vetustissimus Codex* given by him selfe to the *University Library* of *Cambridge*.

It is not a full *booke* of the *New Testament*, but containing only the *four* *Gospels* and the *Acts of the Apostles*. The *Booke* is written as well in *Latine* as *Greeke*, but both in the same *greek* *Character*. And it is that of the *great Capital* kinde,

kinde, which in their opinion, who use to judge of these things, is the uttermost reputation of antiquity which could be pretended to.

In this booke the *Clause* is not to be found (so farre as possibly I can remember) either in the Greeke or Latine.

I had occasion once to say as much as this amounts to, before the most Reverend and Learned the Primate of *Armagh*, and the *Dollour of our Chaire* the now worthy *Bishop of Worcester*, but was forc't to yeild to so great a presence with this only answer, that even this *Copie* too was corrupted by the *Heretiques*.

I knew it might be and deny not but it may in some other part of *Genealogy* or the like, but how any *Heresie* could possibly serve its turne upon this *Clause* (I know that of the *Trinity*) at least to me the way doth not so easily approve it selfe.

I confesse the *Syriacke* hath it, but I know not what then.

The *Arabicke* hath it too, not onely the printed *Copie* by *Epernius*, but a Manuscript too of very good and gallant note in *Queenes Colledge Library*. Yet in the *Medicean Copie* I do not meet with it. And in that which *Kirstenius* hath noted upon, the *Clause* indeed is set downe, but not running along with the *Text*. Tis written above in *Red letters*, and pointed to by this *Note* in the *Margin*. *Non hac in Egyptiaco, & sunt in Romano & Syriaco*. So that there is no more to be gained by this, then that the *Clause* is extant in the *Syriacke* and the *Roman* (that is the *Greeke* here, אֱלֹהִים *Alrums* signifieth so too) which is no more then we knew before for the *Adversary* part, and so much lesse too, that it is not to be found in the *Copticke* or *Egyptian* forme, which also may be known to be so by that *Specimen* in *Athanasius Kircherus*.

The *Mahumedans* have another Lords Prayer, called by them the *Prayer of Iesus the sonne of Mary*. But that endeth

יְיָ אֱלֹהֵינוּ יְיָ חַסְדְּךָ עָלֵינוּ כְּכֹחַ חַסְדְּךָ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ And let not such a one beare rule over me that will

have no mercy upon me, for thy mercies sake O thou most mercifull.

See the learned  
 Master Seldens  
 Commentary up-  
 on Ezechiel.

But this is not material enough. Indeed the *Mahumetan* formes of prayer are more for, then against the thing. But it moveth not a little that the Clause should not be extant in the Gospell of the *Nazarites*, or that *secundum Hebraeos* (as it useth to be called) This Gospell was commonly beleeved in Saint *Hieromes* time to be *ipsius Matthai Authenticon*. Very ancient however it was. And that the Prayer it selfe was there I am sure, for Saint *Hierome* upon those words *Panem nostrum quotidianum &c.* noteth that the Hebrew in this Gospell was *לחם מאהר, panem crastini da nobis hodie*, who because he takes no notice of this clause doth as good as say it was not there, for if it had, so substantiall a variety and concerning him so much, could not possibly have escaped his Annotation.

But for the meaning of τὸν ἄρτον ἡμῶν τὸν ἐμπόσιον. Give us this day, &c. See the Learned *Salmassin* about the latter end of his third Booke, *De Funera Trapezitico*.

The whole engagement of the Latine Church against this Clause though very strong and preponderating. I let alone. The Greeke use of it is more against us then the Latine leaving of it out. Their Services equally subjoyne it to other *Oraisons* and to this. As to the Prayer that beginneth *Ὁ Θεὸς ὁ Θεὸς ἡμῶν &c. Eucholog: fol. σγ B. To the Ἐκ νεκρῶν ἐκτίζεις &c. Euchol. fol: ια B. To the Κύριε ὁ Θεὸς ἡμῶν &c. Euch: μιν A To the the εὐχὴ τῆς Μαρθαρυμαρτυρῶντων A prayer to be said over such as had eaten of any uncleane thing to renew in them a capacity for the holy mysteries. Euchol pr A. To the εὐχὴ ἐπὶ θεμελίῳ οἰκῆς A prayer which they said at the foundation of a house. Euch. μιν A.*

They subjoyne it also to their Hymnes, as to the *πρίσασιν Typic: fol: ξη B. Col: 1.*

But it is yet more manifest, for secondly we finde sometimes the *Ὅτι σὺ εἶσιν* without the *πατὴρ ἡμῶν* as in the *τυπικὸν ξη. B. Col: 1.* In the *Eucholog: fol: κ: B:* where also the Rubricke writeth over it *ἐκφώνησις* as under *ἵτι φάσιν σὺ &c: Eod: A.* giving us to understand that they have it in no other condition, then of any other *Lord Respond:* as by the *ἐκφώνησις* I undertake them to meane.

Othertimes againe we finde the *πατὴρ ἡμῶν* without the *ἵτι σὺ εἶσιν* as in the *Typic: fol: ξξ: A: Col: 1. κδ: A: Col: 1. λδ: A: Col: 1, & 2.*

Moreover

Moreover also whensoever we finde them immediately, we finde them still distinctly rehearsed, and the Πατήρ ἡμῶν is alwaies the peoples; the Ὅτι οὐ ὁδὴν, alwaies the Priests Repetition.

Μετὰ δὲ τὸ Πατήρ ἡμῶν, &c. εὐφρονεῖ ὁ ἱερεὺς. Ὅτι οὐ ὁδὴν, &c. *Eucholog. fol. 1. B. p. 5. B. an. A. pon. A. & B. Typic. fol. 1. λδ. A. Col. 2. & B. Col. 1. 5. A. & B. Col. 2. 5. A. & B. Col. 1. & 2. and infinitely elsewhere.*

And yet for all this (and more then this too, if I had a mind to put it downe here) I will not say as *Erasmus* did, *magis taxanda fuerat illorum temeritas qui non veriti sunt tam diuina precationi suas nugae assuere.* He doubts not to call it but a Trifling patch tacked to this Holy forme by some rash and unadvised hand.

Nay I will not say so much (though that be much lesse) as *Kirstenius* did, *que certe a pio quodam fidei imbecillis tanquam nova precatio adlita fuit,* that it was added anew by some good meaning man, but not very well knowing what he did.

I would not be moderate against the Scripture where I can possibly avoide it.

Therefore I note here two things which doe principally prevaile with me for the Antiquity and Authority of the Clause.

In *Lucian's Philopatriis*, ὡς ἔαον τῆτες: Let those alone, (saith *Triephon* to *Critias*) ἢ εὐχὴν ἀπὸ Πατρὸς ἀρχόμενον καὶ πολυήμερον αἰδὴν εἰς τέλος ἐπιτελεῖς. And say that prayer which beginneth from the Father, and let the glorious Hymne conclude it.

*Rigaltius* noteth upon *Tertullian*, that by the Ἐυχὴ ἀπὸ Πατρὸς, the Pagan meant the Lords Prayer, if he did, then it may very well be thought that the πολυήμερον αἰδὴν is to goe for this Doxology. And if that be so, the Testimony is beyond all exception, for then the Clause was of the Prayer in *Trajan's* time, or (which was not much under it) the time of *Marcus Antoninus Philosophus*, and that was lesse then two hundred yeares after the Prayer was made.

And

And that this should be the meaning of *Lucian* is the more likely because the Interlocutours in that Dialogue make it their business to cast a scorn upon the Christians, and their Profession, for first they fall upon the Holy Trinity. *Deum alie regnantem magnum aethereum, atque aeternum Filium Patris, Spiritum ex Patre procedentem, unum ex Tribus & ex uno tria,* which how well soever it soundeth is but a Jeere there.

For Αναθαν-  
τας see Iulius Pol-  
lax his Onomasti-  
con.

Επιρρι-  
ca not be ren-  
dred as it useth  
to be, *justo niso*  
*pralium*, there-  
fore I have ques-  
ted at it by the  
characters of the  
Greekes and Tro-  
jans in *Iasones*  
*Antiocheum* quo-  
ted out of *Diodys*  
*Cretensis*. But  
doe you see *Isa-*  
*cim Porphyrogenet.*  
*in Ianni Rutgers*  
*var. Lett. L. 5.*

And of Saint *Paul* they say (what thinke ye?) *γαλιλαῦθ' ἀναθανῆς, ἐπὶ ῥίον ἕσαν ἐν τοῖς οὐρανόις καὶ τὰ ἔθνη ἐκ-  
μαμαθῆκαί.* The bald-ill-nos'd Galilean that was carried up  
through the Aire into the third Heaven, and taught there very  
mervailous matters, &c.

Then having spoken their pleasure of the Lords Prayer too, and sufficiently despised our wayes, they lastly addresse themselves (as such fellows should doe) to the ἄγνωστον Ἀθῆνας, or unknowne God at *Athens*. See the end of the Dialogue.

But I promised you another Reason. you shall have it.

Note that our Lord gathered up his Forme of Prayer out of the Traditions of the Elders. It must not seeme strange to you. If you know how to consider of it, you will perceive that nothing could be more purposely done.

That it was so, will be easily evident from this Recollection out of their owne Euchologues.

*Pater noster qui es in Caelis fac nobis gratiam, Nomen tuum Domine Deus noster sanctificetur, & memoria tua glorificetur in Caelo desuper & super terram infernè. Seder Tephill. Lu-  
sitan. p. 115.*

*Regnum tuum regnet super nos in seculum, & in aeternum. Sepher Hammussar. 49. 1.*

*Pij priores dicebant remitte & condona omnibus ijs qui vexant me. Com. in Pirk. Avoth. fol. 24.*

*Ne inducas nos in manus tentationis, sed libera nos ab occur-  
su malo. Seph. Hammussar. 9. 12. כי המלכך שלך חייך  
והעורמים ער תמלך בכבוד*

*Quia tuum est regnum & regnabis gloriose in secula seculorum, i. c.*

“Our

" Our Father which art in Heaven be gracious unto us. O  
 " Lord our God hallowed be thy Name, and let the remem-  
 " brance of thee be glorified in Heaven above, and upon Earth  
 " here below ; let thy Kingdome reigne over us now and for  
 " ever.

" The Holy men of old said, Remit and forgive unto all  
 " men whatsoever they have done against me.

" And lead us not into Temptation, but deliver us from the  
 " evill thing. For thine is the Kingdome, and thou shalt reigne  
 " in Glory (or power) for ever and for evermore.

Therefore there is the same reason for the *Clauſe* as for the  
 whole Prayer, and the reason as from hence is very full and  
 following.

You finde ſuch a kind of Doxology at the end of *Noah's*  
 Prayer, and you will generally meet with ſome ſuch thing in  
 the Common formes of Eaſterne Devotion.

C H A P. XXXIX.

Math. 28. 19.

*Goe and teach all Nations and baptize them in the Name of  
 the Father, the Sonne, and the Holy Ghoſt.*

For the *Gloria Patri*,

It is moſt commonly beleived that this Hymne was com-  
 poſed by the *Conneell of Nice*. The Cardinall *Baronius* is of  
 opinion that it is more ancient then ſo ; and that from the  
*Primitive* times it was appointed by the Apoſtles themſelves  
 to be ſung by the new converts in Baptiſme ; and Saint *Ba-  
 ſil* ſeemes to him to ſay as much ; but it is to be preſumed that  
 this Hymne was not ancienter then the cauſe of it, & that was  
 the *Arian* blaſphemy ; though otherwiſe it is moſt true that  
 the Antiquity thereof is to be fetcht out of the ancient forme  
 of Baptiſme, ſo farre the Cardinall was right : I goe about to  
 make up what is wanting on his part.

The Forme of Baptiſme ſet downe by our Lord himſelfe,  
 was, *In the Name of the Father, and of the Sonne, and of the  
 Holy Ghoſt.*

Z

It



It was purely observed untill such time as that Herety brake forth which durst to say of the second person, *ἦν ὅταν ἦν*. *There was a time when he was not*; then it was added unto by the Church, with *sicut erat in principio*, As it was in the beginning, &c.

So the order in the Euchologue.

Βαπτίζῃς εὖς τὸν ὁ ἑρμῆς ὁρῶν αὐτὸν κατῆλθεν καὶ βάπτισεν καὶ ἀνα-  
τολῆς, λέγων, Βαπτίζῃς τὸν ὁ ἀλφ τὸ θεὸ ὁ δὲ εἰς ὄνομα τοῦ Πατρὸς,  
Αὐτοῦ καὶ τοῦ υἱοῦ, Αὐτοῦ καὶ τοῦ ἁγίου πνεύματος, Αὐτοῦ. Νῦν καὶ αἰ, καὶ εἰς τοὺς  
αἰῶνας τοῦ αἰῶνος, Αὐτοῦ.

*Then the Priest holding the N. upright, and turned towards the East, (himself also turning the same way) saith, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Sonne, Amen, and of the Holy Ghost Amen, now and for ever and for evermore, Amen.*

Severus Patriarch.  
Alexandrin. In Or-  
dine Baptismi Sy-  
riaci.

The very same was to be acknowledged by the N. in his owne person, for so the Syriacke order נִמְרָן וְנִמְרָן נִמְרָן Then turning towards the East he saith, *I such a one doe confesse and beleive and am baptized in thee, and in the Father, and in the Holy Ghost, now and for ever and for evermore, Amen.*

Of a Confession it soone became to be a Hymne, and then it was, καὶ σοὶ τῷ θεῷ ἀναμύμητον τοῦ Πατρὸς, καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, νῦν, καὶ αἰ καὶ εἰς τοὺς αἰῶνας τοῦ αἰῶνος, Αὐτοῦ. *We give Glory to thee, the Father, and to the Sonne, and to the Holy Ghost, now and for ever and for evermore, Amen.*

The Te Deum is a  
kind of Creed ex-  
pressed in the fa-  
shion of a Gloria  
Patri, &c.

And thus it was uttered at the first onely by the new Converts and the rest which happened to be present at the Baptisme. It was afterwards annex to the Antiphones, and after that to all the Psalmes and Hymnes; The *Te Deum* for a speciall reason excepted.

Gregory the great annexed it to the Versicle: *Domine ad adjuvandum nos festina, O Lord make hast to helpe us, &c.* as in our owne Liturgie, where also we finde it in the *Lesany*.

In the Greeke Services we meet it very often, and no lesse then 6 or 7 times in their Order of Baptisme; the Church it seems

seemes taking all other but especially that occasion to inculcate unto her *Children* the Incomprehensible and unbeleived Article of the Trinity.

Therefore the *first matter* of the *Gloria Patri* were the words of our Saviour *In the Name of the Father, & of the Sonne, and of the Holy Ghost*. And because at the uttering of these words the Priest and the *N:* were to stand up and turne themselves towards the East, therefore also the hymne it selfe was to be said or sung the same way. And so we observe it. In the Letany (our owne I meane) we seeme a little to transgresse, for no man riseth up to that *Gloria Patri*; but we are to consider that this verse was there inserted, when the Letany was, what it is now, but called, *Procession, a procedendo*, and then it was no exception.

In some places the *Gloria Patri &c.* only was said toward the East, but the *sicut erat in principio*, towards the West. Whether to put a difference betwixt the divine and the humane part of this Hymne, or for what other reason is of no necessity to enquire.

It was said or sung towards the East by the Greeke use *πρὸς ἀνατολὰς* as the *Pentecostarium fol: 4. b: Col: 1:* The Priest in *Saba's Typicum* saith it ἐμπροσθεν τῆς ἁγίας τραπέζης before the holy Table. but that also is *πρὸς ἀνατολὰς*, toward the East, as in the *Liturgy of the holy Mount. Eucholog: fol: 15. B:*

And here I must tell you (how much soever you see written to the contrary) that you will not finde any the least mention of *Adoration* towards the Altar in the whole stocke of Church Antiquity Greeke, Latine, Arabicke, or whatsoever: you will thinke perhaps I take too much upon me, but you will finde it to be true; and where you thinke you meet with any such thing, understand it still of the East, or else you will be out. And for want of knowing this, all the *discourses* which have beene so lately written to this purpose have very absolutely miscarried.

καὶ οὖν τὴν δόξαν ἀνακηρύττουσιν τῷ Πατρὶ καὶ τῷ υἱῷ καὶ  
τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς  
αἰῶνας τῶν αἰώνων. ἀμήν.



**A NOTE OF THE TEXTS**  
of Scripture which are pur-  
posely interpreted or any other-  
wise referred unto.

*Genesis.*

<i>Gen. I. VII.</i>	pag. 112
<i>Gen. 2. 5, 6.</i>	115
<i>Gen. 2. 8.</i>	77
<i>Gen. 4. 8.</i>	71
<i>Gen. IV. XV.</i>	66
<i>Gen. VII. II.</i>	115 & 116
<i>Gen. VII. XII.</i>	28
<i>Gen. 33. 19.</i>	51
<i>Gen. XLI. XLV.</i>	62
<i>Gen. 49. 8.</i>	2

*Exodus.*

<i>Ex. VI. III.</i>	145
<i>Ex. 7. 11.</i>	60
<i>Ex. 15. 10.</i>	61
<i>Ex. XXIII. XIX. &amp; XXXIII.</i>	
<i>XXVI.</i>	91
<i>Ex. 32. 32.</i>	157

*Leviticus.*

<i>Lev. 16. 14, 15.</i>	81
<i>Lev. 19. 19.</i>	96

*Numbers.*

<i>Numb. 21. 8.</i>	41
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*Deuteronomy.*

<i>Deu. XI. V. XXI.</i>	91
<i>Deu. XXII. III.</i>	117
<i>Deu. 22. 9.</i>	96

*1 Samuel.*

<i>Sam. VI. V.</i>	35
<i>2 Sam. V. VI. VIII.</i>	29
<i>2 Sam. I. XVIII.</i>	1
<i>2 Sam. 18. 33.</i>	22

*1 Kings.*

<b>I Kings.</b>		<i>Es</i> : 46. 11.	83
		<i>Es</i> : 47. 5.	86
1 <i>Kin.</i> 10. 4.	21	<i>Es</i> : LVII. XV.	135
1 <i>Kin.</i> 17. 19.	p. 22	<i>Es</i> : LXVI. XIV.	133
2 <i>Kings</i> , 4. 8.	p. 22	<b>Jeremiah.</b>	
2 <i>Chron.</i> : 9. 4.	p. 21	<i>Ier</i> : 10. 13.	113
<b>Job.</b>		<i>Ier</i> : 22. 13, & 14. 11, & 13.	11
<i>Job</i> . 1. 5.	70	<i>Ier</i> : 23. 5.	85
<i>Job</i> : 2. 13.	24	<b>Ezekiel.</b>	
<i>Job</i> : XXVI. VI. VII.	54	<i>Ez</i> : 9. 3. 4.	68
<b>Psalms.</b>		<i>Ez</i> : 37. 9.	126
<i>Psa.</i> 24. 5.	59	<i>Ez</i> : 44. 2.	76
<i>Psa</i> : 33. 7.	113	<b>Daniel, 6. 10.</b>	
<i>Psa</i> : 68. 18.	86, & 87	<b>Isaiah.</b>	
<i>Psa</i> : 68. 32, 33.	77		
<i>Psa</i> . 68. 35.	139	<i>Isa</i> . 3. 20. 12.	89
<i>Psa</i> . 104. 3. 13.	115	<i>Isa</i> . 3. 18.	115
<i>Psa</i> . 104. 3.	21	<i>Amos</i> , VI. I. III. IV.	103
<i>Psa</i> : 148. 4.	115	<i>Micah</i> , 5. 2.	83
<b>Proverbs.</b>		<i>Zechariah</i> , VI. XII.	72
<i>Pro</i> : 3. 27.	59	III. VIII.	
<i>Pro</i> : 8. 27.	115	<i>Malachy</i> . 4. 2.	82
<i>Pro</i> : 10. 2.	58	<i>Tobit</i> , 3. 11. 17.	12
<i>Ecclesiastes</i> . I I. I. 139		<i>Barnab</i> , 4. 36.	82
<b>Isaiah.</b>		<b>The Song of the three Children.</b>	
<i>Es</i> . III. XXVI.	24		
<i>Es</i> : 5. 16.	87	37. 45.	113
<i>Es</i> . IX. VI.	149	<b>Mathew.</b>	
<i>Es</i> . XIII. XXII.	133	<i>Mat</i> : III. IV.	131
<i>Es</i> : 14. 12, 13.	75	<i>Mat</i> : VI. I.	58
<i>Es</i> : 26. 19.	126	<i>Mat</i> : 6. 5.	141
<i>Es</i> : 38. 2.	22	Z 3	<i>Mat</i> :
<i>Es</i> : 41. 2.	82		
<i>Es</i> : 41. 39.	55		

<i>Mat.</i> VI. XIII.	164	<i>AB:</i> 2. 46. & 3. 1.	9
<i>Mat.</i> XI. XII	37	<i>AB:</i> 7. 43.	53
<i>Mat.</i> 12. 34.	41	<i>AB:</i> 9. 10.	17
<i>Mat.</i> 18. 30.	139	<i>AB:</i> IX. XXXVII.	7
<i>Mat.</i> XXII. XVI.	147	<i>AB:</i> XI. XXVI.	159
<i>Mat.</i> 23. 35.	118	<i>AB:</i> 18. 22.	30
<i>Mat.</i> 24. 27.	88	<i>AB:</i> XIX. XXIV.	50
<i>Mat.</i> XXVII. XLVI.	5	<i>AB:</i> XIX. XXXV. 43. & 45	45
<i>Mat.</i> 28. 19.	169	<i>AB:</i> XX. VIII, IX.	7

## Marke.

## Romans.

<i>Mar.</i> XIV. XV.	7	<i>Rom:</i> 7. 3.	161
<i>Mar.</i> XV. XXXIII	5	<i>Rom:</i> IX. III.	157
		<i>Rom:</i> 11. 34.	96

## Luke.

<i>Luke</i> 1. 78.	83. 84.	<i>1 Corinth.</i> 5. 11.	159
<i>Luke</i> 9. 51.	145.	<i>1 Cor:</i> 11. 10.	121
<i>Luke</i> 11. 50.	118.	<i>1 Cor:</i> XV. XXXVI.	127
<i>Luke.</i> XIII. XIX.	57.	<i>2 Tim:</i> III. VIII.	60
<i>Luke</i> XV. X.	134.	<i>Heb:</i> XII. XXIV.	118
<i>Luke</i> 16. 9.	59.	<i>Heb:</i> III. XI.	163
<i>Luke</i> 16. 26.	116.	<i>James.</i> 4. 6, 5.	159

## John

<i>John</i> 19. 25.	35.	<i>1 John</i> I. V.	108
		<i>1 John</i> 3. 12.	67
<i>AB:</i> I. XIII	7.	<i>Revel:</i> 7. 2.	76

FINIS.

To the end of Chap. 8. pag. 42.

**I**T will be to the purpose here to adde a not much unlike accident of Heathen story noted by the Scholiast of *Aristophanes* in *Αχαρνς* to those words of the Poet.

Ο Ήρως ἢ φάλλον. —

He telleth you there that *Phallus* is, *ξύλον ἐπίουκας, ἔχον ἐν τῇ ἄκρῃ σκύνον αἰσίων ἐξηρτωμένον. ἵστατο δὲ ὁ φάλλος τῇ Διαρυσῇ. A long pole fitted at the top with a coriaceous virile pudendum, & that this used to be set up in honour to Bacchus, &c.* It was a kinde of *Priapus*, the *Figures* whereof I had rather you should see in the *Marbles*.

It hapned (saith the Scholiast) that some of these Images were brought from *Eluthera*, a *City* of *Boeotia* to *Athens*. οἱ δὲ Ἀθηναῖοι ἐδίδασκον αὐτοῖς αὐτοῖς ταῦτα βουλευομένοις ἀπειθεῖν. And the Athenians did not so duly and honourably receive the God, but this rash advice of theirs did not so well succeed unto them.

Scholiast. *Aristoph.*  
pag. 272. Edition,  
Et. Ben. An. 1517.

Μανίσκον δὲ τὸ θεῖον νόσος κατέσκηψεν εἰς τὰ αἰσθῆτα τῶν ἀνδρῶν, καὶ τὸ δεῖνόν ἀνῆκεν ἦν. ὥς δὲ ἀπέσποντο τοῦ νόσου κατὰ τὴν γυναικῆν πάντες μαργαρίτας καὶ περὶ αἰσθῆτος θεωροῦντες, οἱ δὲ ἐπιμαρτυροῦντες ἔφρασαν ἵασιν ἐν μόνῃ ταύτῃ εἰς διὰ πάσης τιμῆς ἄρξιν τὸ θεῖον. πειθόντες ἦν τοῖς ἡγχαμένοις οἱ Ἀθηναῖοι, φάλλος ἰδὲ τὴν καὶ δημοσίᾳ καταστάσαν, καὶ τέτοις ἡρώεσσιν ἢ θεῶν, ὑπομνημα ποιήσαντες τὰς παύδας. For the angry God stricke them with an incurable disease in the Secret parts, which being given over as impossible to be dealt with by any art or legerdemaine, they made haste to send to the Oracle, and this answer was returned, that the only way to be rid of the disease was to receive the God with all reverence. The Athenians persuaded by this made themselves Images of these things, (φάλλοι) privately and publickely, and with these they did honour to the God in memory of the Disease.

Page: 131. set downe this Quotation in the Margin, *Jac: Goshofred, De Imperio Maris, Cap. 34*



## ERRATA.

Pag. 7. &c. Read *ἡσυχία*.

Pag. 90. In the Arabicks Quotation. Take the last word *השקט* and put it next to *השקט* at the end of the third Line above.

Pag. 121. Reade *Ἀγγέλαι* and *τὰς ἀγγέλαι*.

Pag. 152. In the Figure of the Heavens, in the 3d house, for *III* set *III*. In the 12 House contrariely.

In the 8 and 9 Houses this *♄* Character is to be taken for *Taurus* and not for *Opposition*.

There be many more I know, but the Reader I intend my selfe too, knowes what belongs to that.





